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The Nation.

NEW YORK, THURSDAY, NOVEMBER 1, 1900.

The Week.

In the severe indictment of the Administration for its course in matters growing out of the war with Spain which appeared in the article that President Eliot of Harvard contributed to the *Outlook* week before last, he declared that it "has succumbed deplorably to a temptation which always besets rulers in time of war—the temptation to keep from the people the knowledge not only of future plans, but of past events and of the documentary evidence relating thereto." The worst illustration of this practice yet brought to light is that which is charged against the President by Chairman Jones of the Democratic National Committee. In his letter of acceptance, Mr. McKinley quoted a part of the secret instructions given by him to the United States Commissioners whom he sent to Paris to negotiate the treaty of peace—the part which he used being favorable to the position of his party in the present campaign. On the 5th of October Senator Jones addressed the President a note asking that the remainder of the document should be made public. Over three weeks have passed without any reply, and Mr. Jones now very properly tells the story. The public endurance of this suppression should be unaccountable in a free country.

The question of civil-service reform does not cut much of a figure in the campaign. President McKinley attracted support from reformers four years ago because, as a Representative in Congress, he had defended the Civil-Service Law from attacks, but he has forfeited their confidence by repeated surrenders to the spoilsmen since he entered the White House. Bryan, however, seems bent on convincing people that things would only go from bad to worse in this respect if he should become President. In a speech at Washington on October 23, he came out in favor of a fixed term for all appointees, including the host of Government clerks. This is in accordance with the plank in the Chicago platform, reaffirmed at Kansas City, which opposed "life-tenure in the public service," and favored "fixed terms of office." This is simply the old doctrine of "rotation in office," made compulsory by law. In point of fact, the introduction of the four years' term for collectors, postmasters, and other like officials has always been recognized by students of the subject as a great misfortune, and civil-service reformers are laboring to secure the abolition of the system. To extend it to the minor employees of the Government would be the longest step backward that could be taken.

Nothing has done more to cool the feeling of Southern Democrats toward Bryan than his attempts during the closing weeks of the canvass to win the votes of Northern negroes by telling them that the Filipinos are colored people like themselves, that the Republican party is trying to deprive them of their liberties, that the only hope for such people is with the Democrats, and that the Republicans have not given the negroes as many offices as they were entitled to have—with the implication that they would get more if they should vote the Democratic ticket. With that independence which now characterizes a large portion of the party press, many Democratic newspapers rebuke the candidate of their party sharply for talking in this way. "Was this remark [that the colored man has bestowed Presidencies on the Republican party and received janitorships in return] intended as an implied promise that he would do better by the colored man if he should be made President?" asks the Nashville (Tenn.) *Banner*, and it continues: "If not, it was mere campaign claptrap, in which a statesman who aspires to the Presidency should not indulge." As to the larger issue of Southern treatment of the negro, the *Banner* pronounces the candidate's disingenuous explanation of recent Constitutional changes "a bold and patent equivocation, such as Mr. Bryan frequently makes," and thus tells what it considers the truth: "The people of the States where these new Constitutions have been adopted, made no disguise of their desire to get rid of the negro vote, and unless this talk of Mr. Bryan to the negroes be considered as merely the cant of a stump politician, intended to catch votes, it is not such as will appeal to the sympathies of the majority of Southern Democrats."

Secretary Root's seven-column speech at Canton is certainly exposed to the old curse on the man who leaves nothing unsaid. Those whom stern duty compels to go through it to the bitter end, will feel free to speak in warm terms of its masterly commonplace. All the slain are duly slaughtered once more; the familiar old documents are brought out with the startled air of a discoverer; and the President's townspeople, who, Mr. Root seems to think, must have omitted to read Mr. McKinley's letter, are refreshed with long extracts from it. All this moves on such a dull level of humdrum that we are naturally surprised when we come upon two really brilliant bits of pettifogging. We suppose the temptation was too strong for the great city lawyer when he found himself before a country jury. It is charged, said Secretary Root, that the President asked Congress in December, 1898, for an increase of the army to 100,000 men. "That," he added, with an earnest glance at the bucolic jury, "was a reduction, not an increase." How unfortunate, then, that Secretary Alger thought he was recommending that the regular army be "permanently increased," and that the President himself fell into the extraordinary blunder of telling Congress that the 100,000 men he asked for were for the "permanent *increase*" of the army! Mr. Root may perhaps be excused for not having read Secretary Alger's reports, but he certainly ought to remember what he himself wrote less than a year ago. In December, 1899, he wished "most strongly to urge that the customs duties between Porto Rico and the United States be removed," which course, he said, was demanded by "the highest considerations of justice and good faith." It must have required a superhuman effort of memory for Secretary Root to forget all this. But he did it completely, and with a grave visage assured the innocent villagers that Congress had passed a law to do exactly what had been recommended.

The glib promises of Secretary Root and Philippine Commissioner Worcester that the Filipino fighting will be over as soon as the election is over, have their sufficient and appropriate comment in the continued Boer fighting. Mr. Chamberlain made exactly the same complaint about the South African hostilities that the Republicans make about the Philippine. "The Boers refuse to surrender," said Mr. Chamberlain angrily, "only because they doubt whether the Government has the country at its back. Give us an unmistakable vote of confidence, and you will hear of no more fighting in South Africa." Well, here we are nearly two weeks away from the general election in England, in which the Government got its big majority, and news comes of a serious British reverse almost in sight of Kimberley. Mr. Chamberlain is seen to be a false prophet. Can Mr. Root hope for better luck? Is there not every sign in the Philippines of an aroused national sentiment which prefers death to submission? We say nothing now of the infinite meanness of maligning an enemy whom we have been unable to subdue; but what kind of effect at home can the Republicans look for if their predictions turn out to be mistaken, and the fighting does go on under McKinley just the same? What excuse can they then invent to cover their shame? They will scarcely have

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the impudence to say they knew all the time that the Filipinos would fight to the death, election or no election, and that now the deceived voters must pay for and ship at once to the Philippines an army of 100,000 men.

Senator Frye bluntly, if very indiscreetly, told the truth in his speech on Friday night, when he said of the Filipinos: "Practically, they were allies." In view of this, what becomes of the vast indignation of Roosevelt and Root over the charge that there was anything like an alliance? Practically, says Senator Frye, there was an alliance, thus leaving his colleagues to wriggle out of an obligation simply because it was not down in black and white. The Senator, who was also a Peace Commissioner, could not deny his own record. At Paris he asked Gen. Whittier if the Filipinos were of "material assistance" to our army, and the answer was, "Very great." Still more significant was the question put at Paris by Senator Frye to Commander Bradford, with the latter's answer:

"Suppose the United States, in the progress of that war, found the leader of the present Philippine rebellion an exile from his country in Hong Kong, and sent for him and brought him to the islands in an American ship, and then furnished him 4,000 or 5,000 stands of arms, and allowed him to purchase as many more stands of arms in Hong Kong, and *accepted his aid* in conquering Luzon, what kind of nation, in the eyes of the world, should we appear to be to surrender Aguinaldo and the insurgents to Spain?"

"We become responsible for everything he has done; *he is our ally*, and we are bound to protect him."

Well, in view of what has since been done, what kind of nation does Senator Frye think we now appear to be in the eyes of the world?

Two of President McKinley's own judicial appointees in Hawaii have adopted the heresy that the Constitution follows the flag. Judges Galbraith and Humphreys of the Hawaiian Supreme Court ordered the discharge of a prisoner convicted under territorial laws which, the Court held, were repugnant to the Constitution of the United States and, therefore, null and void. The full opinion, as printed in the Honolulu *Republican*, follows that of Judge Lochren of the United States District Court in all substantial details. The prisoner was discharged on narrow technical grounds relating to indictment by a grand jury and conviction by a jury of only nine persons; but the court went boldly to the bottom of the whole question, and its opinion, though strictly *obiter*, is worth citing:

"We cannot assent to the doctrine that the operation of the Constitution in the Territories belonging to the United States depends upon the will or action of Congress extending it there. This doctrine necessarily carries with it the admission that what one Congress can give, the same or a succeeding Congress can take away; that although Congress, by the organic act organizing the Territory of Hawaii, extended the Constitution and laws of the United States to this Territory, the next Congress might repeal that part of the organic act, and that then the people of this Territory would have none of the guarantees of life, liberty, and property provided in the Constitution, and might thereafter be governed as a province, a crown colony, or in any manner that Congress, in its wisdom, or unwisdom, might provide; that a tariff might be levied on the products of the islands going into the States, and citizens of this Territory might be denied the rights and privileges of citizens of the United States residing in other parts of its imperial domain."

This, of course, is the decision of only an inferior United States court, and may be reversed by the Supreme Court next month; but it is enough to set shivers running down Republican backs to have such doctrine urged by McKinley's own judges.

Monday morning's papers published a letter from Mr. B. K. Durfee, an Insurance Examiner of the State of Illinois, to Mr. James Von Cleave, the head of the Insurance Department of that State, giving certain facts that had come to his knowledge while examining the affairs of the United States Fidelity and Guaranty Company of Maryland. The letter is dated June 12 of the present year. This is a company which gives bonds for contractors and public officers, clerks, and others holding places of trust and responsibility. It is not the only Maryland institution which has done an extensive business here in the way of giving bonds for New York city officials. The letter of Mr. Durfee says:

"It seems that in locating their office in New York city it was necessary to secure the influence of Richard Croker in order to receive a fair proportion of the city business —that is, surety on contractors' bonds and on employees of the city. That influence had to be paid for, and it was done by paying Croker a per cent. upon the net profits of the company on business done in New York city. This percentage, instead of being charged up to commission account or payments to agents on commission, was charged against interest account and deducted therefrom."

He says further that the sum of $12,104.57 had been paid to Croker in the year 1900, of which $10,000 was his commission on business done in New York in the year 1899.

It is true, as Croker says, that these practices are not now disclosed for the first time. The Mazet Committee brought out sufficient testimony to show that Croker was receiving an income from the bonding business of this Maryland company, an income that did not appear on any of the company's books, that was not paid in bank checks, but "generally in bills," as the agent of the company testified. It is true, also, that when Croker demanded that Platt be called to the stand to show his family connection with the other Maryland bonding company, the Mazet Committee did not see anything to be gained by so doing, but "scuttled" with great rapidity. Thereupon there was much mirth in the public prints for a few days. Mazet himself was defeated in the next election, and this was the only result of the investigation, but it was a result not to be despised. Of course this Maryland driblet is a very small matter. It does not go far in accounting for the income of Richard Croker or of any other irresponsible party boss. It is one of the sources of demoralization and public pelf that have happened to be discovered. But does it not cast a shadow over the pretensions we are making to introduce good government into distant lands?

Are even the Kentucky Colonels abandoning the strenuous life? Here are Col. Young and ex-Gov. Bradley coming out in a "card" at Louisville, not to post each other as unspeakable villains, not to threaten to shoot each other on sight, but to say that "in order to settle the personal strife between us, each of us has withdrawn everything of a personal character that he has said concerning the other." We can but rub our eyes at the millennial sign. The chief wonder is that this is a preëlection sobering. We are all accustomed to the withdrawal, after the votes are counted, of campaign epithets intended purely to fire the heart of the voter. Nothing is more common than to see a "traitor," an "enemy of his country" (strictly in the Pickwickian election sense), become, when elected, the honorable opponent whose talents and energy we respect, and whose friendship we proudly claim. But before the result is declared—and in Kentucky! For our part, we feel that the least *amende* we can make is to withdraw everything of a personal character which we have said of the fighting Kentucky Colonel.

The Commissioner of the Illinois coal-operators' State organization, Mr. Herman Justi, has just issued a little prospectus, in which he sets forth the chief aims of his commission. One of these aims is to "render coal-mining in Illinois more profitable and less perplexing and annoying," by having all agreements entered into between men and their employers drawn in writing, and "couched in language so plain that the simplest mind may grasp their full meaning," nothing being left to conjecture or memory. The last State agreement entered into, under which miners are now working, provided an elaborate scheme for adjusting disputes without suspension of work at the mine. These provisions were intended as safeguards for operators and miners alike. The commission stands ready to propose arbitration, but only as a last resort, since it hopes that the necessity of referring matters to outside tribunals may be largely avoided in the future through the elaborate provisions in standing annual agreements for direct negotiation regarding grievances.

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Commissioner Fitchie, in his latest report to the Commissioner-General of Immigration, makes no attempt to conceal the fact that the contract-labor law is persistently violated by incoming aliens at the port of New York. He says that there is a well-organized system of circumventing the immigration laws; that a syndicate of padrones, with headquarters in this city, has branch offices in several European capitals, and is prepared to furnish, at reasonable notice, any number of foreign laborers required. The system has been so artfully elaborated, says Mr. Fitchie, that the immigrants brought over in this way are utterly ignorant even of the fact that they are contract laborers; and it is chiefly owing to this fact that it is practically impossible to detect them. From the first the weakness of the law has been the fact that conviction could be secured only by the sworn confession of the suspected immigrant; and though, owing to a misunderstanding of the spirit of the law, such confessions have been frequently obtained, the class against whom the law is chiefly aimed have had no difficulty in slipping in. As a result of the latest device of the padrone syndicate, practically no deportations of the most undesirable and ignorant class of immigrants have taken place, and what few exclusions have been made have been those of the highest type of aliens arriving at this port.

Defalcations of bank officers and clerks are not so uncommon as to excite great surprise, but when they rise to the magnitude of $700,000, as in the case of the First National Bank of this city, they rather take away one's breath. Yet it is perhaps easier to mystify the accounts and make away with that sum in a bank which constantly handles fifty million dollars than $70,000 in one which has only five millions to look after. Still more difficult would it be to spirit away $7,000 from a small bank in a small town where the eyes of the superior officers can see everything that goes on, and where even the neighbors can discern any signs betokening that a bank clerk is living beyond his salary. Every bank defalcation, large or small, ought to teach a lesson, ought to make the next one more difficult of accomplishment, ought to contribute something to the protection of the banking business and of society. The American Bankers' Association has for years maintained a bureau for the detection and prevention of forgery and sneak thieving. By careful study of the methods, mental processes, and haunts of the rascals who "work" the banks from the outside, the bureau has largely reduced the amount of successful frauds, and has landed in the penitentiary most of the fraternity who perpetrate them. The Alvord case shows that there is work for a bureau which shall apply itself to frauds hatched inside of the banks also.

There has been considerable stir in England lately over the sending of orders from South Africa, for machinery and iron and steel goods for the mines and railroads, to the United States. The explanation offered by Mr. Wyndham, the Parliamentary Secretary of State for War, is the very simple one that the American mills could do the work more promptly than English ones. This is a case analogous to the building of the great Atbara bridge for the Cairo-Khartum railway a year ago. Here the question of time was of supreme importance, and a Philadelphia establishment took the job away from all the English bidders and executed it in even less time than the contract provided. In the reopening of the South African gold mines time is money in a peculiar sense. In the repair of the railways after the wear and tear of war it is scarcely less so. In both particulars the American mills have been found better equipped than those of any other country, and so it will be hereafter to an increasing extent, not only as regards the demand of South Africa, but of the world in general. There is, perhaps, nothing in the whole range of traffic with so promising a future as the iron and steel industry of the United States, notwithstanding the temporary depression.

The Peace Congress which met at Paris early in October adopted resolutions condemning Great Britain for her course in the South African war, particularly for having refused the preliminary offer of arbitration. What made this action more significant was the fact that several English delegates were present and took part in it. Indeed, they even wished to draft the resolutions in stronger terms. Referring to their attitude, M. Michel Bréal, the distinguished French scholar, writes to the *Temps* to point out how strong and sound a remnant there is in all civilized countries which, even in the stress of actual war, dares to protest against it when unjust. The country is to be congratulated, says Professor Bréal, alluding particularly to England, which can "produce such minorities." To the Gentiles this is foolishness. To be in the minority is, to them, the chief of sins—being nothing less than to "get left." What can be more criminal than that? The end and aim of politics and public life being to produce a "brute majority," what possible comfort can there be in knowing that you are right although you are in a minority?

M. Waldeck-Rousseau has taken advantage of the laying of a cornerstone in Toulouse to outline his policy for the approaching session of Parliament. His tone was not that of the Premier already beaten, which many believe him to be. He insisted that France had seen the end of the Nationalist agitation, and that there was a general rallying to the Republic and to the Administration. He pledged his party to a policy of military expansion, and, while asserting his faith in the finding of the Rennes court-martial, promised impartial amnesty to all who had through the *affaire Dreyfus* suffered legal disability. He promised as well to introduce a bill for old-age pensions, and to restrict the right of association—a measure directed against religious organizations. It will be seen that there was something for everybody—army, *intellectuels*, and Socialists—for all France save the Clericals and the remnant of irreconcilable Royalists. Behind these brave words of the Premier, however, one cannot but suspect a certain trepidation. It is one thing to propound a bold and benevolent policy before an audience of amiable Toulousans; quite another, to convert that policy into legislation before the Chamber of Deputies. It is true that the provinces generally appear to be with the Ministry, but the Chamber of Deputies is apt to take its tone from Paris, and at Paris there is no sign of the conciliation that M. Waldeck-Rousseau asserts. The threatened reopening of the Dreyfus case would put the Ministry in sore straits. Most serious of all, the Government must soon face the old turbulent anti-Republican and personal factions that have a power out of all proportion to their moral weight or popular support. These masters of the art of turning out a Ministry have their eye on the Premier.

The diplomatic representatives of France and Mexico have just signed a treaty for the mutual protection of registered trademarks. Upon proper registration, each country agrees to give faith and credence to the trademarks and infringement laws of the other. That is, a French mark must be appreciated in Mexico according to French law, and vice versa. A significant clause forbids the act of imprinting upon any article "a false indication as to the place of its origin (manufacture), whereby one of the contracting states, or a place situated in either of them, is, directly or indirectly, referred to as the country or place where the article originated." For example, the Government monopoly in France cannot make a "Mexican" cigar, nor a Mexican wine-grower a Burgundy. This policy gains significance from the decision of the Paris Judges of Award that American wines bearing European names should be excluded from competition. Since the treaty just signed will affect in only the slightest degree Franco-Mexican trade as it now is, we must suppose that the French have sought to contrive a model treaty which may later serve as a precedent in dealing with Great Britain (as regards the New Zealand and Australian wine trade, for example) and the United States.

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QUESTIONS FOR MR. M'KINLEY.

Lord Erskine once said to Canning that he thought Mr. Percival must be more of a man than Canning was willing to allow; "for," he added, "you never make a speech without making an enemy, and he never makes a speech without making a friend. That goes a good way in the long run." Speech-making as a branch of the gentle art of making enemies has had abundant illustration in the present campaign. Mr. Bryan's oratory has unquestionably repelled many; whether it has, at the same time, won more, election day alone can tell. But as between Presidential candidates, the competition has been not that of rival speakers, but of volubility against silence. In no respect has Mr. McKinley been more lucky than in having to sustain the dignity of his office by keeping still. It is not only that a very pleasing "otium" goes with this "dignitas." The President's abstention from speaking is a positive political advantage to him. By observing silence he at least escapes making blundering speeches. There is traditional shrewdness, also, in looking wise and saying nothing. Many a Sir Oracle has shattered his reputation by opening his lips.

In one way, however, Mr. McKinley's advantage of silence seems somewhat unfair. His opponent has to answer (or dodge) questions. We do not remember that the English practice of "heckling" candidates has ever been so extensively used in this country as we have seen it this year. Every Republican committee, every newspaper, every rival orator, has a triumphant list of questions which Mr. Bryan is challenged to answer. No such awkward queries confront President McKinley. He allows his supporters to go on advancing contradictory arguments for his election, and is not himself called upon to reconcile opposites. Yet if he were the leader of a party in the sense that Gladstone was, or Chamberlain is, he would not be permitted to take refuge in silence. He would have to explain his policy in the past, and sketch out a distinct programme for the future. Direct and searching questions would be put to him, and the people would find out whether it could be said of him, as it was of Anselm of Laon by Abelard: "He was that sort of man that, if any one went to him being uncertain, he returned more uncertain still. He was wonderful to hear, but at once failed if you questioned him."

Some of the questions which Mr. McKinley would have to answer if, like Bryan, he had gone out to meet all comers, relate to his Philippine policy, past, present, and future. A very embarrassing *questionnaire* could be presented to him on that subject. For example:

(1.) Had you any warrant in law for declaring in your proclamation of December 21, 1898, that the United States had acquired "rights of sovereignty" in the Philippines, the fact being that we had, at that date, no more title to the islands than to Ireland? If not, were you not guilty of an impeachable offence? Have you ever rebuked Gen. Otis for attempting to suppress this proclamation on the ground that it would drive the natives to take up arms?

(2.) Is it true that your original instructions to the Peace Commissioners commanded them to take only coaling and naval stations in the Philippines, or at most the island of Luzon? Did you in those instructions speak gratefully of the services which the Filipinos had, as our allies, rendered to our arms? Did you state as a reason for not surrendering Aguinaldo to Spain that he had been of the greatest assistance to our army? If none of these things were said in those parts of your instructions which you have suppressed, what was said, and what defence have you for garbling a public document?

(3.) Did you say to Senator Wellington, when urging him to vote for the treaty, that its ratification was the surest way to secure the Filipinos their independence? Is Senator Hoar right now in saying that you will soon advocate Philippine independence? If the Supreme Court decides that trade with the islands must be free, and that their inhabitants may freely come to compete with our labor, will you still say that Duty and Destiny require us to keep the Philippines, or will you scuttle as precipitately as Senator Foraker has said you would?

There are many things about the President's intentions in Cuba which the Cubans and many other people would mightily like to know. The questions would cover points like these:

What did you say to the Cuban leader, Señor Cisneros, which made him go from Washington to Havana and declare there that you had no intention of allowing Cuba to become independent? Did Gen. Wood speak with your authority and approval when he told inquiring Cubans that the United States would insist upon maintaining forts and garrisons in Havana and Santiago, and that Cuba would not be permitted to have a diplomatic service, nor an army, nor a navy, neither would she be allowed to contract a national loan without the consent of the United States? Do you consider a crippled independence such as that would be, a fair and honorable fulfilment of our solemn pledges?

Several other important questions relating to the future policy of President McKinley would gladly be put to him by troubled voters. For instance:

Are you now negotiating for the purchase of St. Thomas, and will the acquisition of that island be announced among the other good things we are to look for "after the election"? Do you mean to take a vote of the inhabitants, as Seward did, or will you just buy them and then shoot them if they say they will not have you to rule over them? If Porto Rico is the "key" to the Gulf and the Isthmian canal, what do we want of St. Thomas? Must we have a whole bunch of keys to lock a door that no one wishes to open? If you have $7,000,000 to squander on St. Thomas, how many millions more do you expect to spend in shipping subsidies, in Nicaragua canals, and in all those forms of Government bounty which are simply waiting on your reëlection? In your next message will you, for the first time as President, say a word in favor of economy in governmental expenditures, or do you think the people of this country will for ever go on paying taxes without a murmur to foster the grandiose schemes of the Washington speculators?

It is really a pity that President McKinley will reply to none of these questions. A wise question is half of wisdom, we know; but that is only when the question is answered. If the Sphinx simply furls her wings and is silent, it does you no good to propound your riddles to her stony face. And the worst of it is that not even Mr. McKinley's next friends will answer. They have, indeed, one "bountiful answer which fits all questions," namely, Trust McKinley.

NO NEED OF PHILIPPINE "REVELATIONS."

The extremely well-informed London correspondent of the Manchester *Guardian*, Mr. George Russell, writes that, after our Presidential election, "revelations" about the bad state of affairs in the Philippines will be made "which will astonish people both in the United States and in Europe." This, he says, he has been told by people intimately acquainted with the actual Philippine situation. The censorship and official terrorism now keep back information, but, once November 6 is safely passed, the whole shameful story will come out. Then, remarks Mr. Russell, "the new Imperialism will have to justify itself as best it may."

Be this as it may, we need no one to rise from the dead to tell us that things are going badly in the Philippines. Mistake and failure are writ large on American occupation of the islands from the first day until now. Granting that it was not a huge blunder to take the archipelago at all, the record of our attempts to govern the inhabitants is an unhappy mélange of ignorance, ineptitude, and disappointment. Feebleness alternating with ferocity, threats following blandishments, vacillation and inconsistency, have marked our course, and now the last state of the islands is worse than the first. As conquerors, as colonizers, as a boastful world-power, we are a ridiculous failure in the Philippines. Voltaire said that there are only three

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ways of subjugating a people. One is by means of law, another by the aid of religion, and the third is to "cut the throats of a part of the nation in order to govern the rest." We have tried a little of each, though our main reliance has been throat-cutting; but by neither method, nor by all three together, have we won any appreciable success.

Among the accumulating proofs of this we note an interview with Mr. Spencer Pratt in the Singapore *Free Press*. Mr. Pratt was formerly United States Consul at Singapore, and had much to do in getting Aguinaldo to go back to Manila. He was on terms of friendship with many Filipinos, and spent some time in the Philippines this past summer. Condensing what he says of the state of affairs there, we find him declaring that "the situation, from the military point of view, is very unsatisfactory"; that there is "gross maladministration" and "corruption" in the civil government; that the army, from top to bottom, has a strong "distaste for their present work," one officer telling him that "at least 100,000 men will be required to effect the pacification of the islands"; that the President's amnesty proclamation was "not taken seriously," and fell absolutely flat; that the natives do "not believe that the American people know the facts of the situation, or that they had given any moral authority for the things that were being done." Ex-Consul Pratt said, in concluding his interview: "It is a great pity some one was not sent to learn the truth and tell it to the American people; the present state of things would then never have been allowed."

Prof. Ferdinand Blumentritt, of the Berlin Society of Ethnology, is the leading German authority on the Philippines. We have before cited his writings. He has now issued a pamphlet, covering the latest developments, which has been translated by Dr. D. J. Doherty, and published by Donohue Bros., Chicago. It ought to be read by everybody desirous of knowing the truth. Professor Blumentritt's closing section is headed "American Blunders." It is not pleasant reading for Americans, but it would be wholesome reading for them. It is an impartial account of the frightful results of an ear-to-the-ground policy when the welfare of 8,000,000 human beings is involved. The Washington Government fumbled and backed and filled through all the critical months; the American officers in Manila fumed and fretted, and were evasive or tongue-tied in their dealings with the natives; then when, at last, the United States made up its mind, so fatally late, to keep the islands, the crowning blunder was made of riding rough-shod over the inhabitants, of neglecting native advice and assistance, of crushing, instead of cherishing, an existing local government, of hunting trusted native leaders to death—in short, of floundering about in domineering ignorance and brutality as if the A B C of colonization and government of protectorates had yet to be learned by the United States.

This severe indictment by Prof. Blumentritt of American management in the Philippines has a striking side-light thrown upon it in the last annual report of Sir Frank Swettenham, Resident-General of the Malay Protectorate. It is a record of remarkable prosperity, progress, and contentment. Now the point is that the Federated Malay States are peopled by a race kindred to the Filipinos, and that, in 1874, their pacification was undertaken under the protectorate of Great Britain. The thing was done without military operations. Sir Andrew Clarke, who did the work, wrote out an account of his methods, which was published among the documents printed along with the Paris Treaty. It might as well have been written in a Malay dialect, for all the heed our Government paid it. No troops, no force of any kind, urged Sir Andrew, but native rule under an upright and able protectorate. There was the whole open secret. By all means, wrote Admiral Clarke to Capt. Mahan, bind Aguinaldo to you; make him Governor of Luzon at a fixed salary; select other native rulers for other groups. The Filipinos will be easier to govern than the Malays, wrote Sir Frank Swettenham to Consul Pratt, because they are more intelligent, and understand better the ways of white men.

Thus we see that, to an experienced English Resident-General, the problem before the United States seemed simple and easy. All that one had to do was to know as much of colonization as is taught in the kindergarten. But we were too proud to learn. We would show the world how to do it. We would hew out our own way. Well, we have done it, and as we look about at the ruin we have wrought, we are not much inclined to boast. American cleverness, Yankee 'cuteness, the traditional inventiveness and energy and readiness of our country—what have they to show in the Philippines? If they had aimed at making a desolation, could they have been more successful? Our miserable and tragic failure there has been mainly due to a wilful blindness to experience. Our folly in taking the islands at all is but heightened by our demonstrated lack of sense and tact in governing them. The capital blunder we have committed has been the neglect of that first principle of modern colonization laid down by Sir Andrew Clarke, namely, the prime need of a "sympathetic administration," which "deals tenderly with native prejudices, and seeks to lead upward a free people instead of forcibly driving a subject race."

END OF THE COAL STRIKE.

The strike of miners of anthracite coal has ended in a substantial victory for the men, and this without any considerable disturbance of the peace. They get a 10 per cent. advance in wages, which is perhaps equal to 25 cents per ton of coal. That they are entitled to this advance in view of the severity of the labor they perform and the dangers they incur, few persons who know anything about coal-mining will deny. The only question really open to dispute was whether the market would justify such an advance. This question is a very complicated one. It is a question of supply and demand, and it takes in the whole range of coal supply, anthracite and bituminous. It touches also the question of foreign and domestic demand and supply, since we are both importers and exporters of coal. We export largely to Canada at the same time that we import from Nova Scotia, whose mines are capable of sending us a much larger supply than we now receive if the price is raised sufficiently to neutralize the tariff. We are beginning to export coal to the Mediterranean countries, and this, too, is a question of price.

In our own market the competition between anthracite and bituminous is severe, and the problem with the operators and the carrying companies has been whether they could recoup themselves for the increase of wages demanded, by an increase of the market price of anthracite. To do so they must get a little more than the additional price per ton which the increased wage calls for, since the increased price will lessen the quantity consumed. There is always a certain margin of consumption at $5 per ton which will cease when the price rises to $5.25, and the loss of this proportion of sales may make all the difference to an operator, and may take all the profits of his business. It is possible, on the other hand, that the market price may be raised sufficiently to put the operator in a better position than he was before.

We say that this is possible, but it is not probable. It must be assumed, in any calculation of chances, that the producers of anthracite were charging all that they could get, in competition with the producers of bituminous, before the strike began, and that this competition will not be relaxed by reason of the advance of wages in the anthracite field. There is still another way in which they may recoup themselves. Anthracite has some properties which give it a preference over bituminous. It produces no smoke. It is preferred for domestic use. Its use is compulsory in New York city and in some other large markets. In such places it is only necessary for the producers to combine and agree not to give away their coal as they have done sometimes, under the fierce stress of competition, heretofore. Nothing but an experiment can solve these various problems.

Nor are the economical problems all

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on one side. If for any reason the public will not pay the increased price for anthracite, the increased wages cannot be paid for any great length of time. The advance will not in that case be sustained beyond the 1st of April. If the consumption should fall off 10 per cent. by reason of the increased price, then 10 per cent. of the men employed in mining will have to be laid off, or their working time correspondingly reduced. There is the chance also that increased wages may attract a greater number of laborers into the mining field, and thus eventually bring on an undesirable competition in the labor market. These problems will also solve themselves by time. The men immediately concerned, the strikers, were not bound to consider remote consequences, which may not come at all. They were right in looking to their own present interests, because if they did not do so, nobody else would. They have won a victory of considerable magnitude, and they and their leader, Mr. Mitchell, are to be congratulated on the orderly course that the proceedings have generally taken.

The action of the strike leaders in calling out men who were working under agreement to arbitrate has, as we have before remarked, dealt a severe blow to the cause of arbitration in that region. The operators are not likely to enter into such agreements with their men in the immediate future. The men have received "concessions," but they do not go back to work under any "agreements." The operators have merely "declared" their intentions and "posted" notices. Finally, the strike leaders have done exactly what they have said all along they would not do—namely, order the men back to work at the mines where satisfactory concessions had been received without waiting for such concessions everywhere. When the strike was declared off, a number of operators had made no concessions, and the official order continued the strike at these mines. If this policy had been adopted at the start, the levelling-down process might have been avoided, and the employees of G. B. Markle & Co. might now be working under a definite agreement to arbitrate differences as before. The policy adopted by the strike leaders of treating all operators alike has removed all incentives for individual operators to make any special concessions to their employees in the future. This makes the miners' victory much less of a victory than it might have been.

What effect will the strike have on politics? has been asked more than once. It is the general belief that if it had gone on, and especially if it had been accompanied by rioting and bloodshed, the effect would have been disastrous to the Republican party. The Republicans are looked upon as the party of capital, and it is true that events during the past few years have driven capitalists increasingly into that party. The demand for bad kinds of money which the Democratic party has put into its platform has contributed more than aught else to this result. The disposition in the same party to tamper with the courts of justice has had a tendency to turn Democratic lawyers of influence and distinction away from their own camp, and naturally many of their clients follow them. Alliance with the Populists has had the same effect, so that in one way and another capitalism and Republicanism have become associated together. This is not a desirable condition, since it creates class distinctions which widen and deepen, and may end no one knows how. The fact for present consideration is that if the strike had not been settled before the election, it would have been very damaging to the Republicans. If it had been accompanied with disorder and shooting, it would have created excitement everywhere, and must have injured McKinley. This dangerous factor is now removed, and nobody will be more rejoiced than Senator Hanna, who has allowed it to be understood that he had a hand in bringing about peace. So upon the whole it is probable that the Republicans have not lost any votes, but may have gained some, as the outcome of the strike.

CO-OPERATION IN FRANCE.

Full official reports of the coöperative congresses which assembled in Paris this summer are now appearing, and they give an account of the movement in France which is full of interest. France is the land of productive coöperation, much as Germany is the land of credit and England of distributive coöperation. Without including the earlier more purely socialistic experiments, the coöperative movement in France dates back to the middle of the century, when the Government interested itself in workingmen's associations and advanced large sums of money to them for capital. These loans were placed without sufficient care, were seldom repaid, and were soon dissipated. The Government, however, has never given up its policy of protection and favor, nor have coöperative associations on their part ceased to look to the Government for aid. The coöperative establishments are the "infant industries" of France.

It is this dependence upon public favor which led the National Congress of Co-operative Producers to devote its attention so largely to a discussion of means to be employed for enforcing rigorously a decree issued June 4, 1888. The Congress began and ended its session with a discussion of this decree relating to the award of public contracts. Its essential provisions were that such contracts should be divided up and let out piecemeal wherever possible, in order to give opportunities to coöperative societies; that the associations need not deposit any guarantee fund where contracts did not exceed 50,000 francs; that such societies should be given preference, where bids were equal, over other contractors; and that accounts for work performed should be settled every fifteen days. The provisions of this decree, which have been extended to departmental and municipal contracts, have been so generally disregarded in the public awards that M. Waldeck-Rousseau, Minister of the Interior, a year ago addressed a circular to departmental officials, warning them that they were liable to suits for damages where contracts were awarded illegally. On February 4, 1900, at a banquet tendered him and M. Millerand, Minister of Commerce, by certain coöperative associations, M. Waldeck-Rousseau declared that he believed the state should be the first client of coöperative associations, the first to manifest confidence in such societies before all people. As a witness of his own confidence, he gave out certain building contracts in connection with the Exposition to coöperative societies, and after the work was finished, he tendered those associations a banquet, in which he drank to the health of coöperators and gave assurances of more work to be done.

Having prepared and addressed to the several Ministers of State a memorial reciting the original decree of 1888, and later decrees relating to its non-enforcement, the Congress proceeded to consider a question of more general interest. It asked itself what were the essential features of coöperation. The Congress displayed an almost morbid sensitiveness in taking up what was generally felt to be perhaps the most serious question which could be brought before it. Many of the French societies have borrowed money, or secured necessary capital, by issuing shares to outsiders who have been given the privilege of voting on their holdings of stock. In many lines of industry, such advances of capital to associations of workingmen are absolutely essential to their establishment and successful operation. The provisions in accordance with which these outside shareholders have been allowed to vote and enter into the management of concerns, have varied from society to society. Some voice in the management they have demanded as a condition of making any advances whatever. A society operating with capital contributed by outsiders obviously begins to assume the features of a joint-stock company, and this similarity is decidedly embarrassing for coöperators. Moreover, coöperative societies of producers, even when they have not secured outside capital, have shown a marked tendency to develop into joint-stock concerns. One shareholder after another drops out, the more enterprising members buy up the less enterprising, some die, and in one way or another shares

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come into the possession of a few men who perhaps retire on their incomes. The number of employees not owning shares increases, and as the concern prospers in a business way, it contracts as a coöperative association, until those who own the stock develop into full-fledged capitalists. Now to define a co-operative society is to determine the exact point at which a society of coöperators becomes a society of bourgeois capitalists.

The Congress set about answering this question, and determined upon a number of essential requisites for a society which should undertake to qualify as co-operative. M. Bougot proposed that no member be accorded more than one vote, whatever the amount of his shares, and this democratic principle was agreed to by a vote of 34 to 24. Immediately upon adopting it, however, the delegates began to seek a less radical provision. It was felt that societies would find difficulty in securing necessary advances of capital on such terms, and a compromise was effected in the adoption of a resolution that, to be a coöperative society in good standing, an association must not require a payment of more than 200 francs ($40) of members before giving them a voice in the management of the concern, nor more than 1,000 francs ($200) as a condition of eligibility to the Board of Directors, three-quarters of whom must be working coöperators; it must not allow more than five votes to any one shareholder, nor more than one vote for every 500 francs ($100) of subscribed capital, and when a question of amending the statutes of a society or of dissolving it should arise, members must vote on the one-man-one-vote principle.

In France the societies of producers are not closely affiliated with the societies of consumers, as they are in England, where productive societies have been established by the distributive societies. Indeed, no close affiliation of this sort is possible in France, because the productive societies in general do not produce what the distributive societies want. Instead of producing for an assured market through distributive societies, the French coöperative producers have entered into the general field of industrial competition. In meeting this competition they have been less agile than capitalistic employers, and have, in many cases, gone to the wall, although they have enjoyed special privileges and favors from the Government. They lack the spirit of aggressive and self-reliant independence which characterizes the English societies. The French coöperator, on the other hand, is doctrinaire, and finds in his philosophy an inspiration akin to religious enthusiasm—a spirit entirely lacking among English coöperators.

MAX MÜLLER.

In this decade have died three men who, born in the twenties within five years of each other, have occupied, each in his own field, the same relative position in respect of science on the one hand and of the general public on the other. Tyndall, Huxley, and Max Müller, who died on October 28, at Oxford, for half a century represented to the world at large the oracles of their respective fields of knowledge. Yet none of the three held this position in the eyes of the inner circle of scientific workers, who, indeed, recognize no oracle, and judge their colleagues exclusively on technical grounds. The general public, on the other hand, look for the man as revealed in his general thought and especially in his style. Perhaps this judgment, though often extremely inaccurate in details, is, on the whole, not less just than the narrower appreciation of the scientific world. These three men well illustrate the difference in the two points of view. While not admitted to any lofty rank by his scientific brethren, Tyndall held his materials in a firm grasp and was master of a clear style and a thought behind it equally gleaming and incisive. In like manner Huxley will be remembered less as a comparative anatomist and taxonomist than as a popular lecturer and writer of books comprehended of the people, and well weighted with careful thought. Both of these men died in the full glory of popular applause, and therein they were happier than the third of this remarkable trio, for Müller's fame waned before his death, and for the last ten years no critic has been too humble to speak of him lightly in his capacity of linguist and mythologist.

But the master of a generation ago cannot be dismissed without the meed of praise due to his ability and to the work actually accomplished by him. It is true that he was at his best as an interpreter. His unrivalled style, his enthusiasm, his eloquence in a domain distinguished for arid research, made him and his field known to those who would otherwise have had no interest in the line which he represented. But is this a slight thing? There are many who owe to Müller's magnetism the first impulse to tread in the path which he opened for them; many who have been accustomed to sneer, and yet have him to thank for the ability to do so. In a word, Müller, even as a middle-man between the inner shrine and the outer world, deserved well of two generations. In his matured strength he was an inspiration, and he always aided his chosen science by his poetic insight and suggestiveness, even when the cause for which he fought was wrong. Regarded solely from the material side, the benefit he conferred upon Sanskrit studies in winning means for others as well as for himself to prosecute their labors, is not a small item in the score of good he must have entered to his credit.

But in point of fact, despite the unsatisfactory nature of much of his later work, Müller was by no means a mere go-between, feeding the public with grain raised by others. It is true that he was somewhat vainglorious and not very scrupulous in the allotment of praise which should be rendered for what was done by others under his supervision. What he constantly proclaimed to be his own great work, the edition of the 'Rig Veda,' was in reality not his at all. A German scholar did the work, and Müller appropriated the credit for it. But, even in this case, though the judgment be true, it is harsh. The German scholar was paid for his labor, and did the best he could to circumvent Müller in getting out his *editio prima*. The incident is not altogether creditable to either party, but one thing is certain: there would have been no scholar doing the work at all had not Müller started it. That his hand left the plough and he hired some one else to do willingly what he was unwilling to complete, is a matter of minor importance. Then, again, Müller's 'Ancient Sanskrit Literature,' published forty years ago, was an independent and thoroughly scholarly book, which has ever since held its own with the first publications in this complex field of investigation.

When, after twenty years, Müller returned to the special study of literature, from which his phonetic and mythological pursuits had withdrawn him, although the volume published under the title, 'India, What Can It Teach Us?' showed a marked decline in power in the body of the book, the learned appendix on the "Renaissance of Sanskrit Literature" proved that the old scholar was still there, vigorous, ingenious, persuasive. But the very circumstance that the most important part of the book was relegated to an appendix, while the main part was taken up with such bagatelles as "The Truthful Character of the Hindus," and "Human Interests in Sanskrit Literature," was indicative of a grave change in Müller's attitude. He had catered to the public so long that scholarly work had become of only secondary consequence. For his general reputation this was a fatal error, since the very public he served repudiated him as a guide, while the scholars he had deserted, and to whom, in his eagerness to be always the first, he had been insultingly unfair, were more prone to ridicule his pretensions than to admit the genuine worth of his contributions to knowledge.

It is no time now to speak of the unhappy quarrels which disfigured the later years of Müller's life. Not only in this country, but in Germany, his bitterest enemies were those of his own household. Sanskrit scholars could not forgive the dishonesty of statement which marked his ex-parte presentation of facts, nor the maliciousness with which he pursued the objects of his dislike. But let that pass. What remains that is good? The noble edition of the 'Rig Veda' and the authoritative 'History of Sanskrit Literature' will perhaps abide as his most solid attainment in Sanskrit scholarship. Apart from these, as editor-in-chief of the 'Sacred Books of the East,' he has been instrumental in furthering, to the best of his ability, the good cause of publishing translations of the most important Oriental records. His own work in the series was slight, and the two volumes of Upanishads and one volume of Vedic Hymns, translated for it by him, are of ephemeral value. Nor do the slighter volumes of text-books which he prepared at intervals, call for special remark. They were the *parerga* of necessity, pot-boilers, such as no scholar loves but most must undertake.

But while this list records the most valuable of Müller's works in one field (though even here one should not overlook his adjutancy in the publication of Pali books as well as of Sanskrit), that which has really given him his widest renown has as yet been scarcely referred to. And it is surely not a small matter that a scholar can win a hear-

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ing in two lines of research, for though all comparative philology may be generally regarded as the concomitant of Sanskrit scholarship, it should be remembered that they have no more to do with each other than have Greek and folk-lore. The 'Science of Language,' 'Chips from a German Workshop,' and other related volumes represent the middle period of Müller's career, and have perhaps had the widest influence. They were not very correct, but they were very popular, and they lighted up a dark field and encouraged research. As Müller advanced, he appears to have fallen a victim to the very factor in his mental furnishing which made his books so interesting to beginners, even an imaginative, fanciful way of looking at facts. He seems to have regarded words as endowed with some mysterious potency, and thus was drawn to the peculiar view which he upheld in his mythological studies and later in his 'Science of Thought.' Thought was bred of words, not words of thought. And so we got the showy but too airy structure called science of mythology, and the myths of the sun and dawn, when the day of etymological mythology was already past.

The position taken by Müller on this subject was never renounced by him, and when, but a couple of years ago, he published his 'Contributions to the Science of Mythology,' he reasserted his opinions with the obstinacy of desperation, for he saw clearly that in this regard the world had passed him by. But toward the end of his life, amid much frivolous writing, such as his 'Auld Lang Syne,' published in 1899, wherein the man's egotism comes unpleasantly to the fore, he returned for his last work to that special pursuit which, it would seem, he held particularly dear, and in which, with pardonable self-esteem, he evidently thought himself peculiarly fitted to direct opinion. This was pure philosophy. Müller always pretended to speak of his other work as merely preparatory to the deeper studies of the relation of mind and matter, and in his translation of Kant's 'Critique' and his own various publications on religion and philosophy he doubtless felt the greatest satisfaction. He was at heart a Vedantist in a European sense, an idealist; and in the exposition of idealistic philosophy he believed that he was performing advanced work as well as gratifying his own tastes. His very latest book, the 'Six Systems of Indian Philosophy,' reveals not only his constant predilection for philosophical studies, but his inner sympathy with that great monistic system which proclaimed that all was one and that that one was God.

Of Müller's private life little need be said. Coming from Germany when but a young man, he settled in England, which he ever after made his home, living the quiet life of an Oxford scholar. The death of his daughter some years since was his first great blow, and one from which he never fully recovered, being affected by it physically and mentally. For a while, his morale was shattered, but, after a time, he bravely resumed the forsaken labors of his life. He was one who welcomed distinction and he received many honors. In his death the world has lost a master perhaps more brilliant than profound, but one whose labors have not been wasted. He made no great discovery, but he was an able scholar and did much that will endure.

WAR AS A MEANS OF PEACE.

If I were a millionaire, instead of giving more Bibles to all the schools, I would spend a few millions in distributing through what a Congressman would call "the homes of the land" copies of a little book by M. Novikoff, which was sent to me from France a few years ago, called, 'Les Prétendus Bienfaits de la Guerre.' War is to this age of the world what the rescue of the Holy Sepulchre from the infidels, or the conversion of the heathen, was to the Christian of the Middle Ages. It is the crying evil of the time. To the promotion of war even the clergy of our day are openly or secretly devoted. Many modern parsons are really as busily engaged in stirring up strife as was Friar Tuck, and just as ready, if need be, to take a hand in the fray themselves; and this in spite of the fact that they have seen civilization contending for two thousand years for existence against the spirit of war and conquest.

Man's fondness for killing his fellow has been so inveterate since the dawn of civilization that Christianity itself has been made an additional pretext for destroying life. In fact, ever since then, we find that man's principal and noblest occupation has been the destruction of his fellows. Of course, he would not acknowledge that his object was simply destruction. At the outset only, as in the case of the Indians, did he admit that he meant simply to kill. He very soon began to give reasons for this killing; for instance, that the other fellow wanted to kill him, or did not hold the true faith, or was the possessor of something which the aggressor desired for himself. One of the most desolating of African wars, at the beginning of this century, was caused by the gift to an African chief, by a British naval commander, of the lid of a brass soup-tureen. As the chief wore it as a sort of breastplate, it excited the envy and hatred of neighboring potentates, who fought splendidly in order to secure it.

But the worst wars in history have been caused by somebody's failure to believe the right things about the next world. There has always been a body of persons, priests or ministers, who knew exactly what was going on in the next world, and egged on the warriors to kill the people who didn't believe them. This caused what were called "religious wars." To them succeeded wars about "the balance of power." What "the balance of power" meant was, that somebody else was getting too strong for our comfort. There are traces of the religious wars to-day. The Philippine war is partly religious, we are told, and a good many bishops and parsons are promoting it because it gives a good chance of converting unbelievers. M. Novikoff discusses these various causes of war, and he shows that in a very large number of cases the reasons alleged for war, even when very foolish, did not exist.

Whether any particular faith or custom is good for humanity, we cannot tell *a priori*. We find out, for instance, whether wars are foolish, mainly by the result. M. Novikoff goes over the history of a good many of them, considering them, as their admirers say, as means of deciding disputes between nations. The vast majority don't decide anything, except which of the combatants is the stronger for the time being. The Spaniards spent 100 years trying to convert the Dutch, and failed. Louis XIV. tried for fifty years to make France the greatest military Power in Europe, and was forced to confess, on his death-bed, "qu'il avait trop aimé la guerre." Spain tried to retain the hegemony of Europe and the possession of the American continent for 200 years; she now has no fleet, has not an inch of soil on the American continent, and has no army of which any one is afraid. England tried to retain the northern half of America, and lost it. France, under Louis Napoleon, tried to subjugate Germany, and was defeated with frightful loss. Russia tried to seize Constantinople, and was defeated. England tried to exclude her from the Black Sea, and found all her gains gone in ten years. Austria tried to retain Italy, and lost it. America has been trying to annex the Philippines for two years, without success. Most of these things have occurred in our own time. I need not refer to Napoleon's attempt to found a great European empire, and to the manner in which the attempt turned out. The most comic result of it all is, that we in America, who have seen all this, and who, we thought, had learned something from it, have taken up the business of fighting just as the foremost men of the older world have concluded that, as a means of deciding quarrels, war is a mistake.

The principal use of Novikoff's book is in showing the absurdity of war as a human occupation. He does not, however, discuss the actual causes of war as fully as he might. As a general rule, no causes of war are ever discussed until passions are aroused and the war is on the point of breaking out. These causes will be found mainly in the education of young people. The young man is taught that somebody is going to attack his country, and that his highest duty is to defend it. His mind is familiarized from his school days with the idea that he will be called upon to fight in its defence. The feeling is consequently maintained that the natives of every other country are possibly enemies. Lord Salisbury, for instance, who commits so many "blazing indiscretions," astounded the English by warning them a few months ago that they ought to have targets for rifle-practice in their back yards, and must be constantly ready to repel foreign attempts to invade them. Chamberlain, the new Radical apostle, hurled defiance to the four corners of the earth, and is strongly in favor of the embodiment of yeomanry. In fact, nearly all the addresses at Lyceums and at Mechanics' Institutes point to the possibility of death on the battle-field as something that lies in every one's path. The fact that wars are diminishing in number is concealed as far as possible. The fact that the increasing manufactures and commerce of the world indicate the devotion of a much larger proportion of time and attention than formerly to the arts of peace, is carefully ignored by political prophets and apostles. The condition of "our national defences" is referred to with dread. In fact, nothing is left undone to keep alive the mediæval apprehension that a nation which is not constantly thinking of or preparing for war, is in danger at any moment of being attacked by somebody.

One of the most comic illustrations of our unwillingness to devote ourselves to the things that make for peace, was our choice of one who had been the captain of a man-

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of-war as one of our representatives in the deliberations of the Peace Conference at The Hague, a year ago. Peace is a thing which, even more than anything else, needs to be promoted by men who believe in it and wish for it. A soldier, either naval or military, has been all his life wishing for war and finding reasons for making it. To depute him to find reasons for being at peace with all mankind, is very like the Congressional device of referring a political measure to a hostile committee. Perhaps there could not have been found, in the army or navy, a better man to be our delegate than Capt. Mahan, but he was still a man whose fame and promotion depended on his mastery of the art of war. The result is, that in the articles he has since written on the subject of peace-making, he generally treats it much as the French Deputy, on hearing that there were anarchists in his district, treated anarchy, through fear of losing anarchist votes: "My friends," said he, "there is a great deal of good in anarchy; only we must not abuse it."

So, likewise, "a world-power" may have a little peace now and then, but it may have too much. It may, in order to procure peace, be guilty of base compliances, of forgiveness of injuries. It must set men like Roosevelt of New York, or Morgan of Alabama, to putting things right in the world by frequent bouts of slaughter. The fact is, what our modern education needs more than aught else is the duty of keeping before the eyes of children the value of peace, for nations as for men. Preaching war at peace conferences is as ridiculous and needless as wearing swords at evening parties. We have tried for centuries the plan of training our young men to be ready to kill each other; why can we not try, during one generation, the plan of training young men to "do justice and love mercy"? E. L. G.

Correspondence.

THE DUTY OF OPPOSING McKINLEY.

TO THE EDITOR OF THE NATION:

SIR: I am prompted to ask Mr. Truman Buck (see *Nation* of October 18, p. 307) to do a little swearing for me also. He strikes you hard and pierces your armor, it seems to me. The logic is against you.

Since the *Nation* mapped its course for the campaign, I have recalled in memory the lessons it has taught me during the thirty-five years since I became a regular and constant reader. I am absolutely unable to reconcile support of McKinley with those teachings. On the contrary, they speak to me in trumpet tones the duty of opposing him with all my might. What is worth doing at all is worth doing well. Now I cannot maul him without a club, and the only available club is Bryan. It is not the club of my choice; but it will do, and the emergency is desperate.

Were there no other reasons for supporting Bryan, the following would settle the question for me:

(1.) McKinley's crime is an actual one. If what he is doing is the greatest crime in history, then he is the greatest convicted criminal, and the blood of his victims cries to Heaven for his punishment. But the crimes of Bryan are yet in the womb of the future, and may be strangled at birth. They are not crimes, but mere possibilities of crime. If I am told that they must be prevented, I answer, you cannot do that. If you applied that rule, you would never elect a President; no candidate would be judged fit.

(2.) The worst that Bryan could do would be merely robbery; and murder is a higher crime than robbery. And to say that murder is a higher crime than robbery is to say that McKinley is a greater evil than Bryan. This, also, is involved, that to support him is to aid and abet the highest of crimes.

Now, to keep as far as possible from that crime—to wash my hands clean of blood—I must vote for Bryan. He is my medicine; and I swallow that pill with joy.

The *Nation* has long been for me a preacher of "the strenuous life," a preacher of righteousness, of truth, of freedom. But in this campaign it is not so strenuous as I could wish. Please let up a little on Bryan—just a little—and maul McKinley harder—just a little. A. F. HAMILTON.

GRANVILLE, O., October 20, 1900.

SOME INFORMATION FOR ARCHÆOLOGISTS.

TO THE EDITOR OF THE NATION:

SIR: Last June a small fund was placed at my disposal by the Peabody Museum of Harvard University for the purpose of carrying on archæological work in Arizona. From the excellent monographs published by Dr. Fewkes, and from the experience of a previous journey to the region, I decided to explore a group of ruins upon the Moqui Reservation. Upon learning that the present agent for the Moquis was a punctilious person, a courteous request was addressed to him for permission to excavate upon the district under his charge. The following letter was received in reply:

DEPARTMENT OF THE INTERIOR, INDIAN SCHOOL SERVICE, OFFICE OF SUPERINTENDENT,
KEAM'S CAÑON, ARIZ., July 25, 1900.

Mr. Frank Russell, Keam's Cañon, Ariz.:

DEAR SIR: I am in receipt of your letter and will say I have no authority to give you permission to carry on your work on the Moqui Reservation. You must obtain permission from the Commissioner of Indian Affairs, Washington, D. C.—Very respectfully,

CHARLES E. BURTON,
Superintendent and Special Distributing Agent.
Per E. J. Bost,
Clerk in charge.

The following notice was found posted in conspicuous places about the Moqui Reservation:

MOQUI TRAINING SCHOOL,
KEAM'S CAÑON, ARIZ., April 10, 1900.

To Whom it May Concern:

Owing to the fact that unauthorized persons have come upon the Moqui Reservation for the purpose of digging pottery, and for various other unlawful purposes to the detriment of the good of the Indians, all persons are hereby warned that they will not be allowed to trespass in any way upon this reservation. All persons desiring to pass through or to visit this reservation must report to the undersigned and show their specific permission to be present upon the reservation, or give good reasons why they should be allowed to be present in the Indian country.

Attention is called to the following sections of the United States Revised Statutes:

"Section 2147. The Superintendent of Indian Affairs, and the agents and sub-agents, shall have authority to remove from the Indian country all persons found therein contrary to law; and the President is authorized to direct the military force to be employed in such removal.

"Section 2148. If any person who has been removed from the Indian country shall thereafter at any time return or be found within the Indian country, he shall be liable to a penalty of one thousand dollars."

Done by order of the Commissioner of Indian Affairs, Washington, D. C., this tenth day of April, 1900.—Very respectfully,

CHARLES E. BURTON.

Believing that the representative of the largest university in America would not be classed with "persons" present upon the reservation for "unlawful purposes," and supposing that a permit was a mere matter of form, I wrote to Prof. F. W. Putnam, Curator of the Peabody Museum, asking him to apply for it to the Indian Department at Washington. While awaiting his reply, our party travelled about three hundred miles in a "prairie schooner" in the examination of various ruins. Just as we were in a position to secure some adequate reward for the outlay of time, trouble, and expense, these letters were received:

DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS,
WASHINGTON, July 31, 1900.

Prof. F. W. Putnam, Harvard University, Cambridge, Mass.:

SIR: This office is in receipt of your communication of the 24th instant in which you state that Dr. Frank Russell, instructor of anthropology in Harvard University, is now on a brief visit to Arizona making anthropological researches; that he wishes to do work of this character in the Blue Cañon on the Moqui Indian Reservation—the explorations to be in the interests of the said university and any objects found to be placed in the university museum; and you, therefore, ask that the necessary permission be granted in the premises.

In reply you are informed that this office has recently refused several requests for permission to do excavating work and to make anthropological collections on the Moqui Indian Reservation, for the reason that the office very much doubts whether it has authority under existing treaties to grant permits for persons to go upon Indian reservations for the purpose of excavating and carrying away property rightfully belonging thereon.

In this connection, I have to add that greater efforts have recently been made to prevent the remains of antiquity located within Indian reservations from being despoiled, and also to put a stop, so far as possible, to persons going upon such reservations with a view to excavating and carrying away material therefrom.

I do not see how this office can consistently grant Dr. Russell the desired permission.

Very respectfully, A. C. TONNER,
Acting Commissioner.

Upon receipt of this communication, I left the ruins which were just promising hopeful returns, but was pursued by the following billet:

DEPARTMENT OF THE INTERIOR, INDIAN SCHOOL SERVICE, MOQUI TRAINING SCHOOL,
KEAM'S CAÑON, ARIZ., August 21, 1900.

To Mr. Russell, or
To any party excavating on the Moqui Reservation.

SIRS: You are hereby directed to report to this office at once and show your authority to be on this reservation, and especially authority to excavate among the Moqui ruins.

Very respectfully, CHARLES E. BURTON,

As the neighbors of Mr. Burton were unanimous in their statements that he, "dressed in a little brief authority, played such fantastic tricks upon the reservation as made the natives weep," his letter occasioned no surprise, but it was in striking and deplorable contrast with the remarkably generous

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and hospitable treatment accorded by all others met with in Arizona. In some cases, many dollars' worth of specimens were presented, and invaluable assistance rendered.

If the Indian Department could not see how it could consistently grant a permit to the representative of the Peabody Museum, who wished to work at a point thirty or forty miles from the inhabited pueblos, in a locality occupied by Navajos off their reservation, and where the Moquis never go under any circumstances, how does it explain the fact that the Field Columbian Museum party was permitted at that time and for months before to excavate at the foot of the Moqui mesas? Why should that party be permitted to invade a cemetery so recent, and held so sacred by the Moquis, that they should at last threaten to roll rocks down upon the workmen? Furthermore, the ruins are being ransacked by the Navajos, who sell the unbroken pottery for a mere pittance to a score of traders, who scatter it broadcast over the United States, and in some cases dispose of it to European institutions. The Navajos will not touch the human skeletons; hence these are thrown out upon the surface to bleach and rot. Neither will they preserve the specimens of pottery that are at all broken, thereby depriving museums of many a beautiful vase.

The absurd attitude of the Indian Department reached a rare climax in the following notice, posted just before I started for the East:

DEPARTMENT OF THE INTERIOR, INDIAN SCHOOL SERVICE, HOPI TRAINING SCHOOL,
KEAM'S CAÑON, ARIZ., September 4, 1900.

To the Public:

Pottery digging and any kind of excavating among the Hopi ruins or Hopi burial p'aces are hereby prohibited to both "whites" and Indians. Violations of this order will subject Indians to severe punishment, and white people to expulsion from the reservation and a heavy fine. Traders are forbidden to buy any more ancient pottery.—Very respectfully,

CHARLES E. BURTON,
Superintendent and Special Distributing Agent.

Since we are informed that "this office has recently refused several requests" (except to the Field Columbian Museum), this last proclamation raises grave doubts whether the Indian Department "has authority under existing treaties" to prohibit the Indians from "excavating and carrying away property rightfully belonging" to themselves. And since "greater efforts have recently been made to prevent the remains of antiquity from being despoiled" (except by the Field Columbian Museum), and neither "whites nor Indians" are allowed to excavate (always excepting the Field Columbian Museum), it is to be presumed that these specimens of ancient handiwork, many of them of perishable materials and invaluable to students of American archæology, are destined henceforth to disuse and wasteful decay.

Oh, Consistency, thy name is Department of Indian Affairs! FRANK RUSSELL.

CAMBRIDGE, MASS., October 18, 1900.

SOME ODD LOCUTIONS.

TO THE EDITOR OF THE NATION:

SIR: Students of language may be interested in the following:

"I noticed the lower part of his pantaloons were *foxy*-dusty." (From testimony of S. C. Jeffries, in the printed report of the case of the State vs. Udderzook.)

"They do according to what the *heft* of 'em decide." (Here heft means majority. Used by a Nova Scotian of English descent this summer in reference to the actions of a body of men.)—Yours truly, E. N.

NEW YORK, October 25, 1900.

Notes.

R. H. Russell's enlarging list includes 'Characters of Romance,' sixteen prints by William Nicholson; 'Americans,' by Charles Dana Gibson; 'The Passing Show,' drawings by A. B. Wenzell; Irving's Knickerbocker illustrated by Maxfield Parrish; R. L. Stevenson's 'Child's Garden of Verse,' illustrated by M. E. Squire and E. Mars; 'Down South,' photographic studies by Rudolf Eickemeyer, jr.; and 'Mr. Dooley's Philosophy,' by F. P. Dunne.

The Macmillan Co. have in press 'The Men Who Made the Nation,' by Prof. Edwin Erle Sparks, and 'The Clergy in American Life and Letters,' by the Rev. Daniel Dulaney Addison.

The "Harvard Studies in Classical Philology," it is announced, will hereafter be published by the University. The eleventh volume is just appearing.

The first complete edition of the works of the Danish philosopher and critic Sören Kierkegaard is announced by the Gyldendal Publishing Co. of Copenhagen. The text will be based on Kierkegaard's MSS., and will be accompanied by critical notes by specialists. In view of the fact that Kierkegaard was the most original thinker of his time in Denmark, it is strange that his works are now for the first time brought together forty-five years after his death.

Dickens's 'Cricket on the Hearth' and 'Christmas Carol' have been issued in two companion volumes, prettily decorated without and well printed within, by G. P. Putnam's Sons. The excuse for their reappearance is found in numerous designs by Frederick Simpson Coburn. These are much above the average, and are in two styles—vignettes in pen and ink, interspersed in text and border, and full-page wash drawings. There is the usual want of harmony between modes so opposite, but there is mediocrity in neither, and the edition will commend itself to the gift-seeking and gift-receiving public.

Some months ago we reviewed a pleasant and singularly naïve work by Mr. Clifton Johnson, entitled 'Among English Hedgerows.' In his new book, 'Along French Byways' (Macmillan), Mr. Johnson entertains us, in his peculiarly artless style, with the trivialities of French country life as he envisaged it, camera in hand, in his solitary summer rambles. If the aim of travel be to know certain countries from within, Mr. Johnson has mastered the art. His book is a record of contemporary peasant life as interpreted by a sympathetic outsider with a wonderful eye for detail. As in the earlier volume, the excellent photographs lend half its distinction to the book. Mr. Johnson embarked on the discovery of rural France with the same open mind that he displayed in his English travels. He knew no French, and conceived of that fact as no drawback to research, and it is partly owing to his ignorance of their speech that he has a detached air in studying the peasant type; it is as though he were describing to those who were unlikely to see for themselves the manners and customs of some outlandish tribe. When he sees a Frenchwoman smoking a cigarette "in a manner that seemed to me quite scientific," he records the fact as a genuine and rather startling contribution to one's knowledge of the sex. "That, I suppose, was fast life." Fast life, however, figures little in these sketches. Their claim to attention lies in a peculiar repose and a sympathy with the life of toiling France; they are in parts a sort of prose commentary on the paintings of Millet.

We meet with Mr. Johnson again applying his special talent to 'Lorna Doone,' in the new Harper's edition. His discriminating explorations of Exmoor give the story its topographical setting, and are worth many times over the imaginative figure illustrations still retained by the publishers. The book is gayly bound.

It is William Martin Johnson who tries his hand at embellishing Charles Reade's 'The Cloister and the Hearth,' in two volumes (Harpers). These are wholly in the line of border decoration (chiefly with the pen), occasionally hitting the mark if one waives the fashionable intrusion of the margin upon the square of the printed page, but in general not reaching a high level of invention or execution.

With pleasure one passes from "process" engraving to real woodcut illustration such as we meet with in the latest (eighth) edition of W. Robinson's 'English Flower Garden and Home Grounds' (London: Murray; New York: Scribners). We passed a favorable judgment on this handsome and authoritative work five years ago, when it was in its fourth edition—a statement sufficiently indicative of the place it has made for itself. We may recall the fact that the latter half is a dictionary of flowers available for the garden—in England; only with reserves in this country.

'The Diary of a Dreamer,' by Alice Dew-Smith (G. P. Putnam's Sons), is a series of reveries written with the rather elaborate detachment from the cares of the working world which is characteristic of so much of the occasional literature of the day. Mrs. Dew-Smith writes with the deliberate air of isolation that we all know so well; when this isolation is set off by a charming garden adorned with sun-dials, crimson ramblers, and shady seats, the dreamer who publishes her dreams may count on an audience. The great popularity of certain modern works on gardening among people who have the vaguest aspirations after a garden, is part of the reaction against town life that is as old as Horace and seldom more genuine than his hankering after the country. Mrs. Dew-Smith's reflections as she gazes up into her big chestnut tree or watches the birds take their bath, have the usual charm of setting and the quiet humor that life in a garden invariably brings out. It is a book to be read as a sedative by the busy and overworked. The scene is laid in England, and is bathed in a peculiarly English atmosphere of peace and leisure.

An oblong album of three-color prints on gray mounts constitutes 'Glimpses of the Grand Cañon of the Colorado' (Denver: Frank S. Thayer). The views are, with two exceptions, from photographs made by Oliver Lippincott, Los Angeles, touched with water-color by J. P. Robertson of Denver, and then reproduced as above stated. Formally, the series conveys a perfectly just idea of the extraordinary scenery in ques-

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tion; and the high coloring is not so excessive as to detract from the general fidelity to nature. 'The American Spion Kop, from "Grand View,"' involves a transplanting of names which may or not become a fixity through this medium.

In 'The Other Man's Country' (Philadelphia: Lippincott) Mr. Herbert Welsh presents a brief and forceful argument from the pro-Filipino standpoint. His book is, therefore, naturally, a sharp arraignment of the policy of the American Administration. The greater portion of the volume consists of a review of the steps which led up to and resulted in the outbreak of February 4, 1899. In supporting his argument, Mr. Welsh quotes freely from various authorities and from official reports. He styles his book "An Appeal to Conscience," and emphasizes certain features of an important question in which the American conscience has, as yet, played but a too subordinate part. He states that "the main purpose of the book is to indict and condemn Imperialism as a political doctrine inimical to the spirit, not only of American Democracy, but Christianity itself." The main strength of this doctrine in America Mr. Welsh ascribes "to the active or tacit approval it has received from the moral and religious people of the country." Those who desire to know both sides of the argument, or to support an existing conviction, will find the book well worthy a careful perusal.

Mr. H. Whates's 'The Third Salisbury Administration, 1895-1900' (London: Vacher & Sons) is described by him as a kind of lapidary inscription, placed on the grave of a defunct Ministry, and Dr. Johnson has told us that no man is on oath in that genre. Accordingly, we find here and there in the bulky volume a too great fondness for saying nothing but good of the dead; although Lord Salisbury's failure in dealing with the Sultan, and his Government's lamentable coming short of its promises of social reform, are fairly to be collected from these pages. In the account of the (for Americans) humiliating Venezuelan episode, there is much distortion and some incoherency, which are the sure betrayal of a writer not versed in American politics. Still, the long review of five years' diplomacy—a singularly momentous period in England's foreign relations—has its value for reference, with the need of checking for unconscious bias always borne in mind; while the appendix, with its list of treaties and conventions, petitions and dispatches, is elevated to the traditional importance of a lady's postscript.

No one knows what new discovery of classical or theological interest may come from Egypt at any moment, and consequently collectors eagerly gather the papyri which are from time to time offered for sale in or from that country. The most important private collection yet made is that of Lord Amherst of Hackney, which is now being edited by Messrs. Grenfell and Hunt. Part I. ('The Amherst Papyri,' Oxford: University Press; New York: H. Frowde), containing the "Ascension of Isaiah" and other theological fragments, has just appeared. The names of the editors are a sufficient guarantee for the scientific accuracy and the thoroughness of the work. There are nine plates, containing facsimile reproductions of the torn, wormeaten, brown old manuscripts. These are transliterated in full. The paper is heavy, with uncut edges, and the publication throughout is a delight to head and eye and hand. "The Ascension of Isaiah" is a fragment of the original Greek of an Apocryphal work of the first part of the second century after Christ, which was known heretofore only in an Ethiopic translation and partial Latin and Slavic translations. Outside of this, the volume contains a curious Christian hymn, from about 300 A. D., or a little later, a letter from Rome of the third century, two small liturgical fragments, probably "choir slips," from the seventh or eighth century, two New Testament fragments, a few Psalms, one brief passage from Job, and another from Genesis. The second part, now in preparation, is to contain the "classical fragments and the non-literary documents, which are much more numerous."

In his 'Jacob at Bethel' (London: David Nutt), the second in a series of studies on Biblical subjects, Dr. A. Smythe Palmer argues that the ladder of Jacob at Bethel was a *ziggurat* or stage-tower, and connects the old Hebrew traditions of Bethel and its religious rites with Babylonian religious usages. The book is full of suggestive comparisons. It is a curious combination of conservatism and radicalism. One minute we are following the Biblical narrative with a literalness which would delight the most orthodox. The next minute we are, with ruthless radicalism, placing Hebrew traditions and Jewish uses on a plane with heathen rites and practices. The Stone at Bethel was a "menhir or standing-stone" of the same kind as "the Arabic *asnâm*, or rude blocks of stone worshipped as idols, and the Carthaginian deity, Abbadires (Aug. *Ep.* 44), said to be equivalent to *abaddir*, a baetylian stone (Hebrew, *eben 'addir*, 'mighty stone . . .') analogous to the great stone chair of the ancient Irish king, Ollamh Fodhla (died 1277), still existing at Loughcrew, County Meath" (p. 124). The book is an essay in comparative religion, and is chiefly occupied with the discussion of stone worship, comparing the Hebrew use of sacred stones and the ideas connected with them with the worship of sacred stones in other regions.

To get a sober statement of the relation of Buddhism to Western civilization is not easy. The inquiring student who, unable himself to control the sources, asks for information, is told by the Christian specialist that all the parallels between the lives and teachings of Christ and Buddha either are coincidences, or show that Buddhism has borrowed from Christianity. Less orthodox scholars maintain, on the other hand, that the coincidences are too striking to bear the name, and that the borrowing has been from East to West. Arthur Lillie, whose 'Buddhism in Christendom' showed previously on which side he stood, has now contributed to the series of "The World's Epoch-Makers" (Charles Scribner's Sons) a similar volume, under the title 'Buddha and Buddhism.' After a biographical sketch and several specimens of Parables translated freely and commented upon in a popular manner, the author reviews the history of Buddhism. He holds that the council of Vesâlî is a "simple fiction" (p. 110), which enables him to draw the inference that, down to Açoka's time, third century B. C., no Buddhistic literature existed except that mentioned in the Edicts. So radical a view is scarcely for a hand-book, but should be the subject of a thorough essay. The author, however, is not careful to shun the expression of radical views. To him Christ was an Essene, the Essenes were Buddhists, and Christianity is Buddhism. But the reader may judge of Mr. Lillie's ability to prove this when he learns that the Asas, the Norse *haug*, and at least Balder in Scandinavian mythology are also Buddhistic, and that the religion of Mexico too is an offshoot from the same root, Xaca, the "Mexican Buddha," being "plausibly identified" by M. Paravey with Çâkya, Buddha's clan-name. No wonder Buddha is included among the world's epoch-makers. But there is a proverb, *ne quid nimis*, and the ease with which one can prove that all religions came from Buddha must make still questionable the "proof" as applied to any one in particular.

The 'American Jewish Year-Book' for the year 5661, just published by the Jewish Publication Society of America, Philadelphia, is more than double the size of the first issue. With it is incorporated the annual report of the society under whose auspices it appears. The record of the past year, a statement on "Judaism in France," by Rabbi Louis Lévy, and, above all, a statement of the origin in 1860, and the constant labors since then, of the "Alliance Israélite Universelle," by Jacques Bigart, must prove of value and interest to Jews, and will certainly widen the horizon and sympathies of all non-Jews. Among the new features in the book are lists of Jewish soldiers and sailors in the late war—if it can be said yet to be over—and biographical sketches of Jews who have served in Congress.

A new epigraphical journal has been started by Dr. Mark Lidzbarski (Giessen: Ricker), entitled *Ephemeris für Semitische Epigraphik*. The editor says in his announcement that scarcely a month passes without new discoveries in the field of Semitic epigraphy and the publication of new inscriptions, but the material is so scattered that it is difficult for the workers in that field to inform themselves of what is being done. The object of this journal is to impart all new finds and notice all new publications and articles. The new inscriptions in the first number of the journal, which seems, by the way, to be written from cover to cover by Dr. Lidzbarski himself, consist of some "old Semitic" seals and weights in the Ashmolean Museum at Oxford, and five Mandæan magical texts on clay bowls in the Berlin Museum and the Louvre. A good part of the space in this number is devoted to Carthaginian and Punic inscriptions already published, principally by Berger and Clermont-Ganneau. The most important of these, discussed at considerable length and with the assistance of facsimile reproductions, are a Carthaginian *ex-voto* to Ashtoret and Tanit, the longest and most complete yet found, and a Punic *tabella devotionis*, the first of the sort discovered. One very interesting article deals with two small Aramæan inscriptions from Cappadocia. These had already been noticed by Clermont-Ganneau, but Dr. Lidzbarski has procured new and apparently more accurate photographs and squeezes, and also fuller information as to their provenance. One, assigned by him to the 2d century B. C., reads in part thus: "*Dên-Mazdaianish*," that is, the Mazdæan religion, "spake thus: 'I am the wife of King Bel.' Then spake Bel thus to the Mazdæan Religion: 'Thou, my sister, art very wise, and more beautiful art thou than goddesses, and therefore have I made thee the wife of Bel.'" If the transcription

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which gives this translation be correct, we have here a written record of the amalgamation of two religions which is, to the best of our knowledge, unique. The other inscription is unintelligible, owing, apparently, to the fact that Aramæan letters have been used for the writing of some foreign language.

For many years the need has been felt by students of a new English-Danish dictionary. S. Rosing's work, which in its time met all ordinary needs, has long been antiquated in consequence of the unfortunate determination of its compiler that no changes should be made in it after his death. The only additions made to the sixth edition, published in 1887, were those found in Rosing's papers, and the seventh edition, published two years ago, is a reprint of the sixth. The appearance, therefore, this summer of the first instalment of an English-Danish dictionary under the editorship of J. Brynildsen and Johannes Magnussen, with the scheme of pronunciation by Prof. Otto Jespersen, could not fail to rouse general interest and satisfaction among Scandinavian students. Three parts have already been received, reaching the word *case*, and amounting to 114 two-column pages with sixty-eight lines to the column. Allowing for the difference in the contents of the pages, this is about twice the size of the corresponding portion of Rosing's work. This increase is in part the result of the careful treatment of the Norse element, which was not included by Rosing. But it is not merely in the number of the entries that the new work shows an advance. The mechanical makeup is perhaps the best that has yet appeared in a Danish international dictionary, the treatment of idioms is as nearly perfectly correct as can be expected from foreign observers, and the selection of words and illustrations shows, as a rule, rare discrimination. The modern character of many of the quotations deserves special commendation. The large number of proper names included is undoubtedly a valuable feature for Danish readers. In many cases biographical notes are added to the pronunciation and the Danish form. Some slight attention is given even to Americanisms, among which, however, should have been included "buggy," which is incorrectly rendered "gig, trille." The work, when it is completed, will be a worthy companion to the last edition of A. Larsen's Dano-Norwegian-English Dictionary, issued by the same publishers, the Gyldendals.

—The State Historical Society of Wisconsin, which first opened its Library Building on October 19, has had a unique career. Starting during the first session of the Legislature in 1849, its local habitation was till 1856 a corner in the old Capitol. Needing elbow room, it then removed with 1,050 books to the basement of a church, and remained there till 1867, when it brought its books, already over 20,000, into three halls prepared for it in the new Capitol. A dozen years afterward, its jewels having outgrown their caskets, Capitol extension was largely brought about in order to enshrine them in befitting settings. Within two decades its collections had become so ponderous that they threatened ruin to walls and floors; as well as too precious to be imperilled in a capitol which was far from fireproof. Accordingly, soon after the burning of Pennsylvanian rarities at Harrisburg, the State of Wisconsin set about rearing the structure just now completed. The new quarters, which have cost the State $575,000, the Society enters with more than 100,000 bound volumes, and about as many pamphlets, often more rare and of some historic value, with card catalogues of everything, even to the tiniest primer, and such a shelf arrangement that no particle can be hard to locate. The catalogue of its 10,000 newspaper files is of more than interstate reputation, having been found of national usefulness. The books are mainly stored in a wing (45x63 feet), reverted at right angles from the chief edifice. In all the six stories the stacks and shelves are iron. The façade of 200 feet has a central dodecastyle porch upward from the second story. Back of the porch is the reading-room (120x48 feet), with skylights and ceiling electric lights, and around the walls 180 shelves of reference books. Tables and chairs suffice for 240 readers, that is, two-thirds as many as the British Museum accommodates. Separated from the reading-room only by pillars are card catalogues and delivery counters.

—We lack the space for details concerning other features of a building which is, perhaps, the most costly that has ever been built under the name of an Historical Society. The name Historical, however, though legal and legislative, is partly a misnomer. In truth, the Library is not a complete building, still lacking a second wing to hold the books of the University, which now, numbering 50,000, find a temporary lodgment in the wing of the Historical Society. This Library Hall marks a new educational departure. It has been erected on ground furnished by the University. The accumulations of that institution and those of the Society clasp hands together under one roof. Thanks to this felicity of position, whatever the people, out of the abundance of their hearts, have bestowed on the Society as trustees is spread as daily food before their sons and daughters who here chiefly congregate for the bettering of their minds. The address delivered by Mr. Charles Francis Adams, at the dedication of the new building, on which we commented last week, will be published entire in the January number of the *American Historical Review*.

—The fifth volume of the series entitled "The World's Orators" (Putnams) is designed to illustrate, for English readers, the oratory of Continental Europe, from Mirabeau to Bismarck, France alone supplying fifteen out of the eighteen examples. There is little to be objected against the results of this selection from an enormous wealth of matter, save in the case of Victor Hugo, who is here represented only by the bad logic and gasping sensationalism of his speech against the death penalty. Nearly half of the volume is devoted to revolutionary speakers of various types and qualities; and the majority of readers will doubtless frankly admit that the almost vanished effervescence of such orations is not restored by indifferent translation. In this particular the work of editing appears to have been done *au galop*. Taking an example at random, we find the following markedly Gallicized sentence from Gambetta (p. 262): "Let us show to those who examine us our morality, our interior power, our might, and not, as has been shown up to now, the spectacle of dynastic quarrels or discussions concerning mere chimeras." Minor details betray here and there the same unreflecting haste. Did Sainte-Beuve not know how to spell his own name? In this work it appears at St. Beuve (p. 204). And we fail to find on the map of Italy a river not altogether unknown in the annals of history, here disguised as the Tessino (p. 167). An introductory essay discusses the form and changes of modern oratory, with occasional lapses, of which that art furnishes so many examples: "It was a saturnalia of death, and oratory was used but as the weapon by which to glut the maw of the guillotine, the Moloch of the time" (p. 15). "The orators of the day are sowing a whirlwind which they may reap in tears of blood" (p. 20). Has the spirit of Castlereagh been made reincarnate?

—'Historical Jurisprudence,' by Dr. Guy Carleton Lee (Macmillan), is an excellent, and for readers of English the only general, summary of the astonishing results achieved by that historical school of which Savigny and Hugo were the founders. Until recent years the Roman Law, being regarded as the only ancient system in which the growth of highly developed legal conceptions could be traced, has been the chief object of historical study; and thus, as Révillout complains, the *jus gentium* of the Prætors—Maine's "Roman Equity"—has far too generally passed for an original product of the legal genius of Rome. Dr. Lee's work reminds us that such notions are out of date. Before approaching the civil law of Rome, he surveys the far older legal systems of Babylonia, of Egypt, of Phœnicia, of Israel, of India, and of Greece, and shows us that these were in some respects highly elaborate, and that Rome had much to learn from them. For a knowledge of the ancient civil law of Egypt we have few materials, but as to the early law of Babylonia our information is now both varied and minute. To students like Oppert or Peiser, who can read the will of Sennacherib, or the group of original documents executed in Babylonia prior to the tenth century before Christ, the extant legal records of Rome must indeed seem absurdly juvenile. After a clear account of the growth and maturity of the Roman Law, Dr. Lee traces its influence down to the present day, as shown in the Canon Law, the Barbarian Codes, the early history of the law of England, and the Continental Codes. The book is accurate, as well as interesting. Its statements are at times over-positive, but this is scarcely avoidable in a work so condensed. Its usefulness for students is impaired by the omission of a bibliography, and by the meagreness of the footnotes. With these exceptions the form is on a par with the substance, though we cannot see why the adjective "Justinianean" should be docked of its last two syllables.

—"The early voyage of the Vikings to Vineland, as they named America, has illustration in a Runic epitaph cut in a rock on the Potomac: 'Here lies Syasi, the fair one of Western Iceland, the widow of Koldr, sister of Thorgr, by her father, aged twenty-five years. God be merciful to her.'" This statement, from p. 202 of Edward Clodd's 'Story of the Alphabet' (Appletons), would be very interesting if true. If by "story" one means "romance," the book is not inaptly entitled, except that it does not possess the literary qualities of ordinary fiction. Apparently the author crammed for his subject, and, if we may be pardoned the metaphor, vomited forth his material undi-

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gested. Small as the work is, a little more than 200 pages of primer size, much of it has absolutely nothing to do with the story of the alphabet. In one place the author rails against Egypt for having given to Christianity the Trinity, "mariolatry, and monasticism" (p. 143); in another, he spends pages in quotations from the 'Mimes' of Herodas and translations of the Logia from Oxyrhynchus. He seems to have filled up his pages with such miscellaneous scraps of information as he gathered in his "reading up," and as seemed capable of being lugged in under some pretence of connection with the subject assigned to him. We skip from country to country and rush from theme to theme, more or less generally connected with the story of writing, and particularly of the origin of writing signs, but the story of the alphabet is not told in this volume. Mr. Clodd did read, however, Taylor's 'History of the Alphabet,' and uses it freely. He does not accept Taylor's theory of the Egyptian origin of the alphabet, but reaches a happy compromise between all existing theories, thus: "The Phœnician alphabet was a compound from various sources, the selection and modification of the several characters being ruled by convenience, and that, primarily and essentially commercial" (p. 177). The book is part of a "Library of Useful Stories," but this particular "useful story" must be pronounced worse than useless.

—Horace is an author of perennial interest to every man of culture, and no civilized tongue is or ought to be without its continual contributions of literature inspired by his works. It does not follow, however, that labor in this field may not be misdirected and unprofitable. To make it profitable, its results either should have a literary value of their own, or should render new and important aid to our understanding and appreciation of the poet's work. Literary value certainly cannot be claimed for the 'Study in the Satires of Horace' put forth by A. Cartault, professor of Latin poetry in the University of Paris, and there is ample room for question as to its utility. It is no light task to read three hundred and sixty-five large pages of matter put together without any pretension to literary form, and we cannot discover that the author has made sufficient contributions to Horatian criticism to repay that task. His absolute exclusion of the Odes from his studies is not justified by his statement that the Odes were later and did not in any way condition the production of the Satires, for an author's later work will always throw much light upon his earlier efforts, no matter how far apart the two may be in time, purpose, or internal construction. And within the Satires themselves Professor Cartault's method is dry and mechanical in the extreme. The work appeals to no one not capable of reading the original text with comparative ease; and to any one who is so capable, at least half the "results" are obvious at sight except in their comparatively unimportant arithmetical aspects. One could not tell at sight, for instance, that there is one proper name, satirically employed, for every fifteen and two-thirds lines of the two books; and whatever it be worth to know this we may set down to the credit of the professor of Latin poetry in the University of Paris. But whether the professors in that university can best discharge their duty to the memory of the great writers of classical antiquity by furnishing such information, is another question.

HEREDITY AND HUMAN PROGRESS.

Heredity and Human Progress. By W. Duncan McKim, M.D., Ph.D. G. P. Putnam's Sons.

Evil, in its various forms of incapacity, vice, and crime, has disturbed man from the beginning. Under primitive conditions, natural selection, the handicap of physiological weakness, kept down the physically incompetent, and the harm a feeble stock inflicts upon a community was minimized. Organized robber bands and unjust wars were the commoner sources of the greater crimes of violence, and glorified "the good old plan" for the control of property or the right of might. But these had their compensations. As society became more complex, and we may say refined, the offences against the individual and the community grew in variety and in degree, or were better recognized. Temptations and opportunities increased, and the willingness to yield to the one and to embrace the other outstripped them both. To reduce, if possible to abolish, these offences is a dominating problem of sociology. When they cease, a very great advance will have been made towards universal prosperity and general happiness. To maintain that such aims are Utopian, such a consummation impossible, begs the question, silences discussion, and terminates effort. No particular path may reach the mountain summit, but the nearer one approaches the top, the further he leaves below him the jungle at the base. To deny that a partial ascent is practicable, is the doctrine of despair.

It is axiomatic that, following the suppression of a cause, its consequences disappear. If, for example, the conditions leading to disease are destroyed, the disease itself must become non-existent. As a rule, the defectives or degenerates are the offspring of the physically or morally incomplete. Omniscience doubtless would account for every variation from the normal in one generation by some deviation in the progenitors; but with our limitations we say that some defectives are so by accident, where "accident" is only an expression to cover our ignorance of essential conditions. But given defectives, given degenerates, it is clear that wherever nature does not happily suppress reproduction, their progeny will inherit physical or moral vices. The spiritualist may object to the doctrine that moral vice is descendible, but one need not be philosophically a materialist, nor open the abstract theological problem of the origin of moral evil, if he points to every-day illustrations of depravity that correspond to, if they do not illustrate, ancestral traits. Two imbeciles, allowed to breed, generate idiocy. The habitual drunkard, either through the moral vice whose indulgence leads to physical changes in himself or by a preëxisting taint which partly shows itself in this pitiable state, projects into the second generation moral and physical evils without end. We have no space for illustrations, and cite those two classes as within every one's experience. The physical world is full of this influence in the inherited tendency to consumption, to cancer, to diseases of one class rather than of another. Not that the child of consumptive parents will die of consumption actually transmitted; but such a child is so weakened by predisposition as to be an easy victim when within range of the widespread cause. So with the offspring of vice; their tendencies are vicious, and usually these are followed. That the blood is bad is a common observation.

There are thus two types among civilized peoples: the normal or approximately normal, equipped with intelligence and the moral sense; and the abnormal, deficient in intellect, or with an incomplete conscience or none at all, or defective in both. As our emotional nature develops, pity and benevolence turn our feelings (and in a degree our judgment) towards those ill-equipped, in the hope of their relief and permanent rescue. From this very natural and proper desire for their melioration arises the doctrine that it is an imperative moral duty to assist the weak, to help the degraded, to maintain the helpless. The conception of this ideal is well expressed in a recent tribute to a distinguished modern philanthropist, the central conviction of whose life, which was in great part devoted to its demonstration, having been that "humanity has a claim to be honored and aided, even when its traits appear most abnormal and degraded." He sought "for the blind an education that could make him self-supporting; for the idiot, the training of his poor and maimed capabilities; for the insane and the criminal, the watchful and redemptive tutelage of society." As summed up, "in the world as he would have had it there should have been neither paupers nor outcasts." That is the common desire of economists and altruists alike: that there may be no pauperism and none unreclaimed.

Extremes meet in the desire to obtain such a consummation through the most opposite methods. Those who may be not unkindly designated the sentimental philanthropists devote themselves, directly or indirectly, to the reform of the vicious and the care of the physically afflicted. Dr. McKim, who may be regarded as an advanced utilitarian, discusses the question whether it is right to propagate the tainted and to foster or maintain the irreclaimably degenerate. This immediately raises the issue, Are there irreclaimable degenerates? If there are not, is not the world bound to redeem, or at least painfully to labor with, its base and degraded? There certainly are criminals for whom there is no earthly redemption. For instance, a man who had shot another was adjudged insane and was committed to an asylum for criminals. In the asylum he killed one man, and, after repeated efforts, indirectly caused the death of the Superintendent. His statement or argument on examination was: "I have previously killed a man, and am in this asylum," leaving the inference that the limit of punishment or of control had been reached, and that his irresponsibility exempted him from considering what he should or should not do. A criminal indicted for ninety-three burglaries was imprisoned under a life sentence. After trying to burn the prison, he was sent to a criminal asylum for the insane, and there he sought with great ingenuity to burn the place by multiple fires. Had he succeeded, great loss of life as well as of property must have resulted. It is a mere quibble to say that because these were insane they were not criminals. The moral element may be wanting, but the essential feature of crime, as distin-

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guished from sin, was there. Perpetual vigilance alone prevents repeated outbreaks and the destruction of life and property.

By a nearly universal public sentiment the life of a murderer of sound mind is taken. He is executed as a preventive against the repetition of the crime by himself and as a deterrent against such offences by others, and in part at least as a punishment, notwithstanding that in theory the treatment is of the crime rather than of the criminal. A crime-maker will indefinitely extend crime by act and by example. If the spring is destroyed, the stream will not flow. Now, shall an irremediably insane criminal remain as a constant source of danger, requiring perpetual and costly vigilance for the protection of society and for the prolongation of his own life? Dr. McKim says no; and he advises the removal of such, not as punishment, nor for the effect upon others, but to relieve the community from expense and insecurity. This removal is not to be accompanied by pain, nor to be marked as a disgrace. It would be an euthanasia rendered necessary by misfortune and occurring in privacy. Accepting this disposal of the criminal insane, the logical sequence includes, in the interest of the race, the idiot, the imbecile, the congenital epileptic, the technically habitual drunkard, the habitual criminal, and the hopeless lunatic. There can be no doubt that were a clean sweep to be made of the defectives and degenerates, there would be greater hope for the elevation and the happiness of the survivors. The springs of life are continually poisoned by the admixture of strains physically vicious and morally depraved. The tendency through large groups is retrograde. It is not likely that any person of mature judgment knowingly tolerates for himself or his children alliance with one of those who commit the thousands of murders that yearly stain our records, with any of the weak-minded who are within or without our asylums, or with the profligate families, the minds and bodies of whose offspring are stamped with the stigmata of vice. He condemns and avoids them where possible. But the imperative instinct of reproduction finds somewhere, through the ignorant, the unwary, and the reckless, connections that maintain this private scourge and public peril. The community continues to suffer and to suffer in an increasing degree, as the resources of science preserve, at least for the time, the weak and the diseased to raise up new generations of doubtful vigor. So far does this spirit of short-sighted kind-heartedness prevail that, it is said, the lunacy law of one great State expressly provides for a patient, while still insane, to go home at stated periods to resume all his family relations. We know that with fatal regularity the prisons discharge upon the community their time-expired but unreformed inmates for fresh raids and renewed havoc. The wise may elude the direct influence of this corruption, but society cannot escape, nor can the individual avoid the direct contamination. Is it courageous or is it right for those who see the danger to permit the flood to continue rising without attempting to inhibit the fountains?

The alleged sacredness of human life will be urged against any proposition looking to death as a remedy. There has been, however, little or no hesitation in the past in taking apparently normal human life on account of infractions of rules of conduct, presumably for the direct good of the community, and not infrequently as an avowed punishment. The stake and the block of religious persecution have slain under the persuasion that such killing was not murder. To the Church life has not been as sacred as dogma. Eighty years ago English law attached the death penalty to numerous minor violations of the rights of property. Neither at home nor abroad even now is murder the sole occasion for which life may legally be taken. The fatal duel is recognized on the Continent, and under the euphemism of self-defence we exempt the surviving impromptu duellist. Both the sleeping sentinel and the deserter merit death by the just laws of war. War itself slays without hesitation and without remorse.

There is no instinctive refusal, certainly no insuperable objection, to take human life provided a real or a supposed need for the protection of society is recognized. The real question resolves itself into one of expediency. If it is believed that certain crimes can be suppressed only by the death penalty, that penalty will be prescribed although it may not always be inflicted. The point now raised is whether the evils flowing from degeneracy are sufficiently grave, whether the suffering they inflict upon society is sufficiently intense, to require this radical treatment. The suggestion at first jars harshly upon that charity and mercy which society constantly fosters, and which confuse the debased with the unfortunate as equal subjects for practical compassion. The real charity and the true mercy are those to be extended to the defenceless innocent for their protection from the ravages, one may say the compulsory and automatic ravages, of the physically, mentally, and morally diseased. General humanity is as an unguarded flock, the degenerates are as wolves in its midst, impelled by inexorable physical laws. Shall the wolves be exterminated, or should they be confined with the hope of ultimately breeding them into watch-dogs?

The problem is too serious for acceptance without debate, too far-reaching for rejection by an impulse. Dr. McKim has presented an appalling series of facts, and, although marshalling them for a special purpose, has not done so as an advocate, but rather as a judge. He has considered first the condition, then a method for its relief. There seems no logical objection to the absolute removal of those whose unsoundness is complete and irremediable, particularly when they are a public charge. Where the limit of possible reform may be marked is a subject for anxious investigation. It will not be found among those who, repeatedly convicted of grave crime, are released after definite terms instead of being detained under indeterminate sentences. Nor does it seem likely that life imprisonment, if carried out, with its almost inevitable resultant mental break-down, is more merciful or more effectual than the obliteration proposed. Dr. McKim does not recommend, even if legislation could at once be secured, that the next generation be presented with a *tabula rasa*, free from every constitutional imperfection of mind, of morals, or of body. But he does advise the serious consideration of the situation that confronts society to-day, and that an initial movement be made toward its melioration. In turn we commend the volume not to physicians as professional men, to whom the title in part may seem to appeal, but to all good citizens interested in human progress.

FRANCE SINCE 1814.

France since 1814. By Baron Pierre de Coubertin. Macmillan Company. 1900.

'France since 1814' is in no sense a narrative, and it seems even less a critical essay than a political profession of faith. To speak in a somewhat more limited way, it is a preface to 'The Evolution of France under the Third Republic,' which was published in 1896. We are not told this outright, but the relation is clearly marked. By considering the two books as a whole, Baron Coubertin's attitude towards the Republic and its predecessors can be understood without chance of mistake. Incidentally, too, many opinions regarding modern problems of government emerge.

We should not be justified were we to say that Baron Coubertin answers Mr. Bodley—the name of the latter is not once mentioned or alluded to. But the clash of opinion between the two writers is so great that the reader cannot avoid noticing a contrast which may or may not have been intended. For Mr. Bodley the Napoleonic institutions under which France lives are admirable. While she retains them, the country may with a degree of safety try what political experiments she will. The genius of the nation demands centralization, and, with that wisely secured, the politicians may play their game of libel and plunder without destroying the welfare of the public.

Against such an interpretation of French public life Baron Coubertin steadily protests, though quite as much by implication as by direct avowal. He denounces Bonapartism under all its forms. Wherever he has need to criticise the First Empire, it fares no better with him than the Second Empire fares with the ordinary historian. His worst charge against the Left under Louis XVIII. is, that it "prepared the way for all the revolutions to come" by reviving Bonapartism.

"How, only a few years after the fall of the Empire, there arose that extraordinary legend which in the eyes of a large section of the French people transformed Napoleon into the champion of liberty and peace, is one of the most interesting psychological problems in history. Such an audacious fiction could have little hold on the generation which had known the Emperor. But the generation which followed was in a manner nursed in this fiction, and it stuck to it." "In their blindness the Liberals helped to mislead both themselves and public opinion by deafening the ears of France with their eternal panegyrics of the men and the institutions most directly hostile to liberty."

The same dislike of the Napoleonic spirit appears particularly in contrasts between the two Emperors, and in a statement of the danger which France runs from her system of administrative centralization. Thus: "As it was less tyrannical than that of Napoleon I., the Cæsarism of Napoleon III. took more time to exhaust itself." And: "The prestige of 'enlightened despotism' would have been still more damaged if contemporaries had been able to realize how far the two Napoleons had lived on the preceding régimes; the first Napoleon using the patrimony of the fallen monarchy as a tool for his genius, the other exhausting the finances of the restored monarchy for the satisfaction of his ambi-

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tion." Finally, Baron Coubertin fears the advantage which the Socialists will gain in France from the inheritance of Napoleonic institutions.

"The work of Napoleon was twofold. He tried to create a permanent political régime and failed. But at the same time he hedged French society around by a circle of administrative laws which have survived him; and though they are in open contradiction to the national tradition, for a century no later government has dared to touch them. . . . The work rests on a single unique principle, State tutelage. Agreed that the citizen is to be perpetually guided and superintended, it follows as a natural consequence that he is to be suspected. The whole system of French administration, embracing finance as well as education (for Napoleon assimilated the training of children to the collection of taxes), rests on this fundamental basis. It may be imagined what obstacles such an organization offers to progress."

England is partially protected from Socialism by the absence of centralization, Germany by the prestige of the Empire; but France, "in the hour of danger, will find itself confronted with two alternatives, either to abandon itself to the perilous chances of State Socialism, or to destroy an administrative system which must inevitably lead it there."

But if Baron Coubertin inveighs against the Napoleonic scheme of institutions, it is not from love of the First Republic in any of its forms. Mr. Bodley finds the chief merit of the Revolution in the brilliant series of pictures which it produced; and though Baron Coubertin would hardly agree with such a condemnation of its political purposes and methods, he has an abhorrence of the utopian ideals which the Revolution avowed and encouraged. He looks upon 1793 as a year when subtle poison entered into the constitution of the French people—the love of revolution, and the belief that a sudden regeneration of society is possible. The Jacobins of the Terror afterwards accepted Napoleon, strengthened him, and impressed his system with their baleful views. Until France, schooled by hard experience, has rejected both Jacobinism and Bonapartism, Baron Coubertin cannot believe that she has outlived the worst of the Revolution. He likes to contemplate "the reform of the *ancien régime*, wisely undertaken by Deputies distinguished for their talent and their good intentions, seconded, as it was, by Louis XVI. (a monarch, by the way, much misunderstood, who had given so many proofs of wisdom and goodness)." And from his closing aspiration we can see how fully he sympathizes with the Constitution of 1791: "If only the French people, made wise by experience, would cease to believe in radical expedients; if only—now that time has somewhat dulled the reverberation of the thunderstorm of 1793—if only they would conscientiously set to work to finish what they have so well begun!" Whatever in this century has sprung from the desire for measured and temperate reform is good, whatever has sprung from Jacobinism or its inverted form of Bonapartism is bad.

Starting out with these opinions of the Revolution and the First Empire, it is not strange that Baron Coubertin should see the best side of the restored Bourbons. For the wisdom and honesty of Louis XVIII. he shows the warmest respect, and, on behalf of Charles X., he says good things which have been usually overlooked. The victim of the July Revolution seldom receives much sympathy. As Comte d'Artois, his leadership of the *émigrés* in their unpatriotic attempt to secure foreign intervention is remembered against him. As Charles X., his grant of the milliard to the *émigrés* and his subservience to the Church have been a target for liberal historians. Baron Coubertin does not laud the last of the Bourbons—"His very ordinary character was supplemented by a very ordinary intellect"; but he recalls the fact that Charles X. possessed certain qualities which have always appealed to the French.

"He was amiable; he was cheerful; his manner was a happy mixture of personal charm and kingly majesty. He was never at a loss for the apt or witty word, which is a sure passport to popular favor. In spite of his age, he had preserved the light build and the activity of youth, and when he showed himself on horseback at the head of his troops surrounded by a staff no less brilliant than himself, Charles X. was greeted with enthusiastic acclamations."

The Three Days of July have long since lost the deep meaning which contemporaries attached to them, but Baron Coubertin dims their significance still further by contending that Parliament, despite the ordinances of St. Cloud, did not wish the overthrow of Charles X. Casimir-Périer and Gen. Sébastiani had decided that there should be no disturbance, and the Government felt so confident that only sixteen men guarded the Hôtel de Ville. The plotting of Thiers and the complaisance of Louis Philippe upset a carelessly defended throne without proving the presence of extensive discontent. Baron Coubertin is not an *ultra*, but he has more sympathy for the Constitutional monarchy of the Bourbons than for the Government of the "Citizen-King," which had its root in a trickily managed revolution.

The July Monarchy and the Second Empire are large subjects when examined in detail, but each government ran through a course of evolution which can at least be indicated. Baron Coubertin is fond of marking chronological stages, and in the cases of both Louis Philippe and Napoleon III. he emphasizes critical moments which are fixed by changes of policy.

"For sixteen years Louis Philippe worked hard to become a king. He spent the first five years of his reign in trying to keep his seat in the arm-chair in which he had been seated in 1830, the latter eleven in an endeavor to raise the arm-chair and make a throne of it. He did not succeed in accomplishing this remarkable feat till 1846, two years before his fall."

So much for the first case. A corresponding division is made in the second.

"From 1848 to 1856 Louis Napoleon, utilizing the forces accumulated by thirty-four years of Constitutional Monarchy, and further helped by circumstances eminently favorable to his career, rose to the most conspicuous and unexpected fortune. He spent the interval from 1856 to 1870 in exhausting these forces and squandering the advantages gained."

The chapters on the July Monarchy and the Second Empire are developed from these two ideas. When it comes to a question of mere legitimacy, Baron Coubertin speaks out for the *Coup d'Etat* and the plébiscites. "It is as absurd to see in Louis Philippe the elected sovereign of the people as to refuse that title to Napoleon III."

Finally we must state Baron Coubertin's position toward the Second and Third Republics. In the downfall of Louis Philippe he detects an element of farce, inasmuch as the order to form a provisional government which the Deputies accepted, "came from the office of the *National*, a paper that could not reckon on three thousand subscribers." But with the civil war of June, following the collapse of the national workshops, it is different. "The more I study the annals of this century, the more I see that the revolution of June is what may be called a turning-point in the history of France." It not only meant the end of the truly Republican régime. "It meant the defeat of all the ends that the Liberal opposition had pursued under the Monarchy; it was the exciting excuse and the signal of a reaction which, like all violent movements, tended to overtake its object and lose itself in deplorable exaggeration." Furthermore, it was the legitimate outcome of utopian panaceas; and the fear of plunder which it provoked among the bourgeoisie established the cheap despotism of the Second Empire. Baron Coubertin detests the visionary and misleading promises of the Second Republic. He admires and supports the Third Republic because it has freed itself from such clap-trap. He sees in it a return to the parliamentary monarchy of 1815. Its institutions are "in all essentials those of which Louis XVIII. had laid down the lines in the famous Declaration of St. Ouen, their logical development in a Liberal and democratic form."

This is a book which must be examined from the standpoint of opinion rather than from that of fact, for Baron Coubertin uses historical data in the broadest manner. We have limited ourselves to an explanation of his leading principles, because a criticism of them would fill out an article for the *Quarterly Review*. From what we have said it will be seen that he is no friend of Cæsarism or of Socialist short-cuts to the Elysian Fields. One other feature of the volume is notable. Its ideas are very precise, and they find fit expression in perfect clearness of style. Most writers are intelligible, but few make a distinct impression upon the mind by virtue of well-modelled and restrained utterance. Baron Coubertin, using a foreign language, employs it more effectively than the majority of essayists whose mother tongue it is, and the disinterestedness of his tone is the more exemplary in that the subject involves political questions which are far from being dead.

MADE IN GERMANY.

William Shakespeare. **Prosody and Text: An Essay in Criticism, being an Introduction to a better editing and a more adequate appreciation of the Works of the Elizabethan Poets. By B. A. P. Van Dam, M.D., with the assistance of C. Stoffel [author of 'Studies in English']. Leyden: E. J. Brill; New York: Lemcke & Buechner. 1900.**

The statement on the first page of this book that "Innumerable corruptions which at various periods have been allowed to vitiate the text of Shakspere's works, are directly traceable to the somewhat surprising fact that all Shaksperian editors have been ignorant of nearly every rule of prosody," illustrates the point of view from which its authors approach their subject. Scattered through their work are numerous disparaging references to Shakspere editors more sweeping even than this. The Cambridge Text comes in for a large share of condemnation, and its

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editors are frequently charged with stupidity and ignorance. The authors persistently assume that English scholarship has been a sealed book to Englishmen, from Theobald to Wright, and claim with a vociferousness which rivals that of the Bacon enthusiast that they are opening for the first time the great treasure-house of Elizabethan English, despite the fact, which will be apparent to every Shakspere scholar, that much of their new material has appeared before in the work of editors and students of Shakspere. Indeed, the very first example they give of corruptions of modern text-criticism (p. 6) —"The textus receptus of M. of V. II., 5, 43, 'Will be worth a Jewess' eye,' simply originates in a mistake of Pope's. The oldest text rightly reads *Jewes*, the dissyllabic genitive of *Jew*"—is cited by Alexander Schmidt with a reference to other well-known syllabic genitives in Shakspere (Mids. II., 1, 7, *moones spere*, L. L. L. V., 2, 332, *whales bone*. Two Gent. I., 2, 137, *monthes mind*) in the beginning of his excellent paper on Shakspere text-criticism ('Gesammelte Abhandlungen,' p. 318), as an instance of how Shakspere editors do violence to Shakspere's English by transliterating it into modern English.

The book itself is a curious farrago of sense and nonsense, but it would be a mistake to condemn it out of hand because it shows in so many places a lack of good judgment and sound scholarship. It has its serious as well as its amusing side. Here are two—Dutchmen this time—who calmly offer to the English-speaking world an Introduction to a better editing and a more adequate appreciation of the works of the Elizabethan poets. One of the authors is an M.D., the other (it is to be hoped) a Ph.D.; both show evidence of a very thorough and detailed reading of Elizabethan literature, and an amount of painstaking work that ought to put American scholarship in English to the blush. But they also display an amount of stolid ignorance of the history and development of English speech that should provoke our impatience were it not so common among English-speaking people themselves. The thesis involved in their title, that Shakspere has not been fully understood and adequately appreciated by the people who speak the speech he wrote in, contains, alas! too many elements of truth. That is the serious side of it. Coupled with a statement which recently came from the University of Berlin, to the effect that Germans are in a better position to understand Shakspere than Englishmen and Americans are, for the reason that the German student possesses an adequate translation of Shakspere's English into the idiom he thinks with, while his English brother reads the plays in a transliteration, that is hopelessly incorrect and inadequate, the thesis these two Dutchmen start out with deserves some attention. No one who has had anything to do with German scholars during the last quarter-century can have failed to be amused by their assumption of superior scholarship in English literature. Usually the assumption serves only to provoke a smile—the genuine English smile with which the English-born meet these Continental peculiarities. But sometimes it is irritating, especially when one feels that there is just enough truth in it to make a defence difficult. The question, then, which confronts us when we take up a book of this sort is, Why do not our American universities, with all their machinery for the making of scholars, accomplish more in the direction of sound and thorough scholarship in English? Why should our English scholarship be "made in Germany"? While the scholarship of this particular book is far below the average of German scholarship, and hails from Holland and not Germany, yet the work follows the German method, and the assumption which is found in the title and annoyingly runs all the way through the book is the common German one we are speaking of.

English scholarship in Shakspere has not been scientific in its method; it has forced Shakspere's writing into a strait jacket of modern English orthography. It has twisted his syntax into conformity with idiom three hundred years later than his, and it has "scanned" his verses into dilettante impeccability. It has done all this—a catalogue of heinous sins, surely. But who shall say the English heart has not loved Shakspere, and that the English mind has not appreciated him?

The mistake the German scholar often makes is that of thinking that the understanding of Shakspere is all a question of grammar. The mistake his English brother almost always makes is in thinking that it is all a question of feeling. But both are necessary—the one to help the other. It is not all knowledge, nor is it all appreciation, but appreciation based on knowledge. Indeed, we touch here on the whole question of adequate English training and the essential relation between grammar and literature. The fundamental defect of our present system is too little knowledge and too much feeling. Nor can we import the new method from Germany, else we shall fall into the other error of too much knowledge and too little feeling.

The latter point of view is well illustrated by this book; only the knowledge is of a very flimsy and superficial character (too flimsy and too superficial to deserve much attention), while the feeling is quite absent. Both weaknesses are well shown in the monstrous text of "The Tempest," I., i., which the authors offer us on pp. 323 ff. with such things as:

> "*Mast.* Boátswain!
> "*Boats.* Here máster: Whát [*sic*] cheer?
> "*Mast.* Goód. Speak tó
> The mariners. Fall to it; yarely, or
> We run ourselves aground. Bestir, Bestir!
> "(Exit)."

The way in which these lines of monstrous blank verse are manufactured shows a woful ignorance of the fundamental principles of English sentence-stress. Further on we have:

> "*Boats.* D'ye not hear him? You mar
> our labour. Keep
> Your cabins! 'Sblood! You do assist the
> storm"

—where the authors insert "S'blood" with the naïve note:

"'Sblood is not in the F. The gap in the blank verse, however, requires filling up, and when we learn from i. 35 that the 'Boson' is a 'blasphemous dog,' we think there can be no harm in putting somewhat stronger language on his lips than the rather tame phrase, *A plague*, in i. 30. Sebastian can hardly have objected to it, since he uses *A pox* himself. The logic of the context, therefore, requires at least one rattling oath from the boatswain's mouth, and there is exactly room for it in i. 10. And after the boatswain's *'Sblood*, Gonzalo's *beepatient* fits in admirably."

And this is an "Introduction to a better editing" of Shakspere!

Yet the fundamental principle on which the work of the book depends, viz., that of illustrating the language of Shakspere from Elizabethan literature, is quite sound. The error lies in the unintelligent application of it, and in the very lack of a sufficient familiarity with Elizabethan literature to illustrate it. Of the bad taste shown in the book, and of its painfully foreign-bred style, a style in which vulgarity takes the place of simplicity, we will not speak. Such things are their own best refutation. The book has in it much that deserves attention, but its material will have to be constantly checked by careful scholarship. Indeed, the only antidote to this kind of foreign work lies in the development of sound English scholarship at home.

Some time ago the *Nation*, becoming aware of the fruitlessness and fatuity of the elementary English instruction given in our best schools and universities, endeavored to arouse those who have this matter in charge to a more lively sense of their responsibilities. Since then there has been some improvement in the more practical aspects of English training, the net result of it being that sophomores write better themes than they used to. But is this all? Are we to stop here? Are our advanced students still to go to Germany to get their scientific training in English? Are they always to follow the lead of German scholars, taking what is given them from Germany in humble thankfulness and respect? Is it too much to look forward to a time when Germans will come to America to study Chaucer and Shakspere? Can we not invigorate our English scholarship, and make it so pervasive of our educational system that its thoroughness, its sanity, its catholicity will be everywhere recognized.

The Germans have been quite right in criticising its superficiality—it has been in all but the highest quarters superficial and pedantic. And as long as scientific English scholarship remains the pursuit of the latter years of a few university courses to be polished off by a German Ph.D., it will continue to be pedantic and superficial. But has not the time come for a change? What greater task can our educational system set itself than this? What more practical direction can educational effort take than this one? What richer fruit can our training bear than this of an intimate understanding of the history of our modern forms of thinking and of the development of our literature? Such a work is not at issue with our present culture, it is complementary to it. And, moreover, it offers the best means of checking the narrow and utilitarian aims of much of the teaching of modern physical science—aims which are already beginning to work havoc with the higher ideals of education.

An American Commoner: The Life and Times of Richard Parkes Bland. A Study of the last quarter of the Nineteenth Century. With an Introduction by William Jennings Bryan, and Personal Reminiscences by Mrs. Richard Parkes Bland. William Vincent Byars, Editor. Columbia, Mo.: E. W. Stephens. 1900.

We have read this book with some curiosity, on account of the importance attached by many to the opinions and career

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of Mr. Bland—a career which nearly resulted in his nomination for the Presidency four years ago; but it is a disappointing production. The picture given of Mr. Bland is so lacking in intellectual individuality that we are forced to the conclusion that he had very little force or originality of mind, and attained his representative character partly through this defect. Partly, however, it was evidently through his having one characteristic extremely rare in these days, at any rate in public life—rigid pecuniary honesty. We have read the extracts from his speeches, which take up a quarter of the volume, without being able to find in them anything especially memorable, while most of what he had to say about the currency was pure nonsense; but in the chapters containing Mrs. Bland's reminiscences she mentions one or two little incidents which are worth all the rest of the book put together. Mr. Bland was one of the distinguished few to whom it is repugnant and repulsive to take money not honestly come by, and who prefer to suffer the pecuniary consequences of their own negligence rather than to shift them on to the shoulders of others. Thus, we find it mentioned that when the Sergeant-at-Arms of the House ran off with the public money, Mr. Bland, feeling that he was in a measure responsible for the loose manner in which the business of the Sergeant-at-Arms's office had been managed, refused to receive as his salary any more than his share of the cash actually left—thereby, though a poor man, subjecting himself to a heavy pecuniary fine. Again, in 1893, a motion was carried for "extra mileage" which Mr. Bland thought improper. He not only opposed it, but refused to take the money, though much in need of it. Presents he absolutely refused to receive. In fact, no Roman in the days of the early Republic was more sensitive in money matters than this poor Missouri farmer, keeping up, to the bewilderment of the rascally politicians about him, the tradition which still connects public with private virtue. It was this simple honesty which gave Mr. Bland his real hold upon his constituency, and this trait it is by virtue of which his admirers are entitled to claim for him respect and admiration.

His career, however, shows at the same time of how little use to the public this simple sort of honesty may be when the politician who is fortified by it is weak in other directions. Intellectually, Mr. Bland seems to have had a fair knowledge of Constitutional principles—his attitude towards Imperialism and Colonialism was intuitively correct—but his economical education was so imperfect that he was completely carried away by the free-silver craze, and lived and died under the delusion that the rich, through the demonetization of silver, had gained a control over the prices of commodities through which they ground down and tyrannized over the poor. His speech on "The Parting of the Ways," delivered in 1893 in protest against the bill for the repeal of the Sherman Law, is as great a farrago of absurdities as the human brain ever produced, though, granting the major delusion—that law can regulate prices through the standard of value—it is plausible enough. So that here we have the spectacle of a remarkably honest man advocating a recipe for making something out of nothing, in its effects radically dishonest and corrupting, and supported for twenty years in the position of leader in this movement chiefly by his well-earned reputation for pecuniary integrity. The case shows how ridiculous it is to suppose that all the sponsors of the free-silver delusion are knaves.

Mr. Bland's life was an uneventful one, and this book is really less a biography than an ambitious attempt to give the author's views of the development and tendencies of American government and society during the past twenty-five years. As a whole, it is almost unreadable; but to those interested in the natural history of political delusions—a branch of study which clearly receives far too little attention in our schools and colleges—it deserves notice. In it the admirers of Mr. Bland put before the public what they still conceive to be the spirit of the time—the democratic conviction and faith for the coming century—the hopes, beliefs, and faiths with which those who are waiting for our political shoes are filled. Some think this spirit to be that of Expansion; others that of free trade; others that of tenure by fitness; others that of Populism. To the author of this volume, the history of the last twenty-five years points to one thing only—"that the reality of American politics is the struggle for the control of government as a means of controlling the products of labor, either directly or by the control of the medium through which they are exchanged—of money, however issued."

As to the latter half of this alternative, which is as much of the truth as the readers of this volume are offered, the currency question is confessedly one of the realities of American politics; but if history proves anything, it proves that it cannot be settled by being thrown into the arena of party politics, because it is scientific and technical in character and therefore must be left to experts. In no country have any other than experts ever settled it, and until it is left to them here it will be for ever unsettled. Therefore the question is not, as the author seems to suppose, whether the American people want "16 to 1" or the gold standard, but, Will Democracy learn the lesson of the currency which kings and emperors have learned before it, and leave it to those who know; or will it insist on plunging the country into periodical panics in order to keep the standard of value a sort of "little joker" to juggle with in elections? This is a reality of American politics, and is part of a broader question—Will Democracy in the long run bring fit men to the front, or are those right who maintain that universal suffrage will in the end always put ignorance in power?

Now, curiously enough, the author of this book does not really blink this question, but answers it, *passim*, by maintaining—it might almost be said to be a thesis of the volume—that the idea that public matters should be decided or public work done by *fit* men, is a delusion. He speaks throughout with great contempt of what he calls the "Whig" theory of government, and laughs at Cleveland's lack of confidence in the ability of the "inexperienced masses" to "manage the finances of the Government" (p. 195). He says that the difficulty with Cleveland was that "his sympathies inclined him at all points to a government of experts and of the 'fit' [notice, reader, the derisive quotation marks], selected, not because they represented the rest, but because of demonstrated superiority manifested in ability to govern rather than to represent others." The equal right of every man to share in the Government at some stage is undoubtedly an essential part of the democratic theory; but, in this travesty of it, the author puts forward as Democratic an idea which, if it ever prevails, will speedily bring popular government itself to an end. It is a theory that a herd of buffaloes or a flock of wild geese would know better than to act upon—and yet it no doubt plays a great part in helping to propagate such crazes and delusions as that to which this book is dedicated.

Numbers and Losses in the Civil War in America. By Thomas L. Livermore. Boston: Houghton, Mifflin & Co. 1900.

Col. Livermore here offers a careful and thorough examination of the relative strength of the Union and Confederate armies throughout the war, through a laborious application of the theory of probabilities to the confused and uncertain figures of the Confederates with regard to nearly all their army statistics. Some one has characterized the difference between the workings of the Northern and Southern mind by saying that the Yankee "guesses," while in truth he reckons; but the Southerner "reckons," although in fact he guesses. Certainly the two sets of estimates of war numbers give some warrant to this description. The data by which the historian is to determine the numbers of the Union forces are abundant, and based upon principles of enumeration which are seldom capable of misconstruction. The forms of making returns in all departments of the Federal army were of long establishment, and the reports of most of the branches of the army, from companies to corps, were apt to be made with regularity in pursuance of the war regulations. In one feature, however, the Union returns often disturb the historian when he desires to know the actual combatants in battle, in that the phrase "present for duty" included all sorts of detailed men who were not all in the fighting ranks. Thus, the Union forces in actual battle were apt to be overestimated. The Confederate returns appear often to have been made upon individual principles of presenting the best possible showing for the command. The numbers engaged, and the results in killed and wounded, were represented as incredibly less than those of their adversaries; while in respect of those actually put *hors de combat*, the rule was, at an early period of the war, established by an order of Gen. Lee, not to report the slightly wounded, lest encouragement should be given to the enemy. This was perhaps good warfare, but it was bad for history, and it has helped to mislead ardent advocates of the Confederate cause as to the comparative valor of the opponents.

The downfall of the Confederate Government, and the consequent destruction of a multitude of valuable war documents, aided in the obscuration of the facts, and the truth of history could be determined only by the process which has been frequently applied by recent writers, and which Col. Livermore carries out in a highly interesting manner, of sifting a host of lesser reports, civil and military, and comparing the numbers acknowledged some time before a campaign with those returned under

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the bias of defeat or of the intoxication of victory.

The volume is much smaller than Col. William F. Fox's valuable standard discussion of regimental losses, and occupies mainly a different field, showing in tables many important and curious facts of the great battles of the war, not easily accessible elsewhere. For example, the total Union enlistments in the four years, reducing the various terms of service, as for three months, one hundred days, nine months, etc., to a three years' equivalent, was 1,556,678. Upon the Confederate side there are no official records which pretend to give an accurate estimate of the Southern numbers; hence there have been several attempts upon the part of Confederate military men to compute, from the figures which were available in official or private records, the probable number of their men brought against the Union attacks, and of the killed and wounded. The most notable of these approximations is that of Dr. Joseph Jones, Surgeon-General of the United Confederate Veterans, in an historical pamphlet published in New Orleans in 1892. His figures are: Grand total of deaths, 200,000; losses in prisoners not exchanged, 200,000; losses from discharges and desertions, 100,000; available active force in the field at the close of the war, 100,000—an aggregate of 600,000 men. In contrast with these calculations, the rolls in the War Office at Washington show that 174,223 men surrendered at the close of hostilities, and many more than that number were not included in these formal surrenders.

The average strength of a large number of Confederate regiments during the war, as shown in the records, forms a fair basis for estimating the whole number enlisted in the Confederate armies, which equals 1,227,890 for all terms of service; and an examination of the census tables of 1860 presents, as liable to the inexorable and sweeping conscription laws of the Confederacy, 1,234,000. These figures, from two different sources, indicate that the computations are upon justifiable lines, as they are in harmony with the estimates of the War Records and the Pension Departments at Washington, the former of which suggested one million as the probable Confederate armed strength, and the latter a million and a half. Col. Livermore's final summary is, that against the Union armies of 1,556,678 men were arrayed Confederates to the number of 1,082,119.

With regard to the number of wounded, as to which Dr. Jones equally underestimates the Confederate losses, the computations indicate that in the battles of which any trustworthy information is available, far from the Union losses being largely in excess of those of their opponents, 176,550 Union soldiers were hit, against 187,124 Confederates. An illustration of what we have said above concerning the proclivity of Confederate officers to rate their armies far below reasonable probability, is furnished by Antietam, which Gen. Lee reported he had fought with less than 40,000 men. The figures here submitted estimate the Union effectives under McClellan at 75,316, and Lee's forces at 51,844. Upon like principles of calculation at Gettysburg, Meade commanded 83,289 men, nearly one entire corps of which, the Sixth, however, was in reserve, while Lee brought into the fight 75,054 men. Such revisions of the long-received judgments of the comparative courage and endurance of the two combatants leave no element of discredit to the merit of the Confederates, but prove that when men of the same stock stand up in stern determination of battle, the question of final victory depends upon military skill and material resources rather than upon superior native valor and the divinity of a cause.

Clearing-Houses: Their History, Methods, and Administration. By James G. Cannon, Vice-President of the Fourth National Bank of the City of New York. Appletons. 1900.

The theory and practice of clearing-houses have been discussed more or less extensively in various financial treatises, but all such discussions have been inadequate as regards the modus operandi of the institution. Mr. Cannon's 'Clearing-Houses' undertakes to supply this want. The book is written by a banker who has long been active in the work of the New York Clearing-house, and, therefore, investigates, with the advantage of close personal observation, the practical merits of the various systems pursued in this country and in England. The general theory of the clearing-house has been so thoroughly established and tested by experience that its economic value is no longer open to discussion. The fact that, when properly administered, the system dispenses with the use of money for payment in 95 per cent. of the transactions made by check, speaks for itself; it would probably be impossible, under any other system, to conduct with the existing circulating medium the exchanges of modern banking. But the practical application of the theory varies in half-a-dozen different clearing-houses. All, of course, undertake to effect the offsetting of checks drawn upon one bank and deposited for collection with others, by the checks on other banks deposited in that one. All prescribe rules for settlement of the resultant cash balances. It is in this second function, however, that the systems vary.

In London, for example, owing to the customary keeping at the Bank of England of balances of other local institutions, the clearing-house settlement merely involves an order transferring the requisite sum from one bank's credit to another, the Bank of England still retaining the cash. At the Boston Clearing-house, banks with balances to their credit at the daily settlement commonly lend such balances out at interest to the debtor banks. In Chicago, balances are similarly loaned temporarily, though without interest charge. The purpose in both cases is to reduce still further the necessity for large transfers of cash. The New York Clearing-house, on the contrary, requires that each bank whose debits on checks exchanged exceed its credits shall on the same day pay into the Clearing-house, in lawful money, the amount of such difference. Mr. Cannon favors the New York plan as distinguished from that of Boston and Chicago, chiefly on the ground that the latter regularly defers a heavy cash liability to some unfixed future time, when call for instant payment may be embarrassing.

The matter of clearing-house loan certificates—perhaps the most ingenious contrivance in American banking—Mr. Cannon discusses more thoroughly than any previous writer on the subject has done. We have seen no other satisfactory description of the manner in which the highly intricate problem of allotting this emergency currency and assessing interest against its holders is accomplished. A chapter is devoted to the question of charges for clearing "country checks." Mr. Cannon, who was the leading spirit in the recent movement of New York Clearing-house banks to impose this charge, explains in some detail the reasons why free collection of out-of-town checks cannot rightly be asked of a city bank. The "typical journey of a country check," cited by way of illustration, and showing the passage of a check for the modest sum of forty-three dollars through the hands of nine institutions at eight different localities, before reaching its proper destination, is a striking instance not only of the expenses of collection, but of the mode in which the machinery of modern exchange moves at the bidding of the smallest bank depositor.

The War in South Africa: A Narrative of the Anglo-Boer War from the Beginning of Hostilities to the Fall of Pretoria. By Capt. A. T. Mahan, with introduction by Sir John G. Bourinot, K.C.M.G., LL.D., Litt.D. New York: Peter Fenelon Collier & Son. 1900.

Inasmuch as Capt. Mahan's book is given a size and shape which make it inconvenient for library or reference use, in order to accommodate its profuse illustration, it is more properly a pictorial than a narrative history of England's war with the Transvaal. In the introduction Sir John Bourinot briefly outlines the history of South Africa, its physical conditions, the career and the personality of those who have most strongly influenced its development, and the inception and progress of the mining enterprises out of which the complications arose that resulted in a war extinguishing the independent nationality of two republics.

The leading feature of the book is its illustrations. Of these there are some 450 reproductions of sketches and photographs, 34 full-page (size 8x12) in black and white, 18 full-page, and 16 of smaller size in color. These are made from original drawings by Klepper, Wenzell, Reuterdahl, and Herring. The field covered by the pictures is a wide one. It includes places and people of South Africa, portraits of military and political leaders connected with the war, scenes of peace and scenes of battle, public buildings, Boer soldiery from the Transvaal and from the Free State, and English soldiery from all the world. The details of army life, from organization and transportation, to the sick and the wounded in hospital and the dead upon the battle-field, are all portrayed. All are interesting and illustrative of the place and the time, though some might well have been omitted to give place to others of greater value, such as the occupation and the flag-raising at Johannesburg and Pretoria, the most important points.

Capt. Mahan's narrative cannot fail to be interesting. At times it is vivid, though in the main conventional. It is written from the pro-English standpoint, and is based chiefly upon the English reports. It sometimes errs by its acceptance of reports, current at the time, which have since been shown to be inaccurate. Thus, his assumption that the Boers, in the be-

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ginning, definitely projected a swift advance to the Hex River Pass and to Durban, is fully contradicted by the later information that it was only the strict orders of Kruger and Joubert, the Boer leaders, which restrained a younger and more aggressive element from making those expeditions. He also errs, as do most writers from the English standpoint, in an overestimate of Boer numbers, Boer system, and Boer efficiency.

The narrative covers the operations of the earlier days in Natal, the contest in the northern part of Cape Colony and the southern area of the Free State, and practically ends with the occupation of Bloemfontein by the British. The sieges of Kimberley and Ladysmith, and the battle of Paardeberg with the surrender of Cronje, are recounted in full and graphic detail. The subsequent movements, from May 2 onward, including the occupation of Johannesburg and Pretoria, are dismissed in brief paragraphs upon the last page. Capt. Mahan's narrative would have possessed a greater historical value had it been presented in an independent volume with the story brought down to, at least, the fall of Pretoria. The work suffers from the lack of a suitable index to both text and pictures, yet, in the field which it is evidently intended to cover, it is of both interest and value.

Conversations with Prince Bismarck. Collected by Heinrich von Poschinger: Edited by Sidney Whitman. Harper & Brothers. 1900.

Men of action are sometimes supposed to be chary of their words, but Bismarck certainly was never reticent in conversation. He talked almost as much as Luther—or as Lasker. Accordingly, we need not feel surprised whenever a fresh volume of his *Tischreden* or of his political "interviews" appears. The quality may vary, but the supply is large. In speaking thus, we do not mean to imply that Mr. Whitman's selection from the large anthologies of Herr von Poschinger is a poor one, or that he has not drawn from a good source. English readers know most about Bismarck's public and private character from the writings of Moritz Busch, but Herr von Poschinger is even more voluminous, and he has had a freedom of access to state papers which neither Busch nor any other biographer of Bismarck has enjoyed. His collections have become extremely large—so large, indeed, as to be unwieldy. Mr. Whitman's idea of culling the best conversations is justified, and he has been well guided in the matter of choice. At first sight the volume may seem to be of loose texture and mixed quality, for some of the conversations are with kings and some with reporters. But the design is doubtless to show the Chancellor under as many guises as possible. While little of the contents is wholly new, the fragments of which the book is composed have been so widely scattered that few persons can have met with them all either in newspapers or in memoirs.

The most obvious feature of the conversations here collected is that they contain a mass of Bismarck's *obiter dicta*, and one cannot help raising the question, "Are these opinions to be taken seriously?" Bismarck poured forth a flood of words to all sorts of people; and without a close knowledge of his character one would find great difficulty in distinguishing between what represents his real convictions and what was improvised at the moment. Mr. Whitman touches this subject in the preface, and refers the reader to the authority of Herr von Poschinger:

"If it may excite surprise that, among the material here presented to the reader, there should be included interviews with journalists, accounts of promiscuous conversations which Bismarck held with friend and foe, it must be remembered that these have been deemed by a thoroughly competent judge to be not only authoritative sources of information, but also to deserve a permanent place among the records of the life of the maker of modern Germany. This test of authority is their hall-mark."

Mr. Whitman is quite entitled to call Herr von Poschinger an expert witness, and, if he considers that Bismarck revealed the true workings of his mind to "outsiders," the opinion must carry great weight. Otherwise we should feel bound to emphasize some words of Bismarck to Anton Memminger, the editor of the *Neue Bayerische Landeszeitung*, in a conversation at Kissingen, August 16, 1890:

"To-day I still derive pleasure from conversation with this man, to-morrow with that, especially since I am no longer compelled to wear a muzzle. I have been a Minister for many years, and, as such, was forced to be silent about many things; but that has all changed, and now I am free to say what I please, because I am no longer forced to remain silent by binding considerations. And why should I, of all people, not talk?"

Toward the end of his life, Bismarck said, when put on diet by his doctor: "Two things have afforded me especial pleasure in life—politics and wine. Politics I may not touch any more, and now Schweninger has forbidden wine." This saying illustrates the character of the conversations brought together by Mr. Whitman from the collections of Herr von Poschinger. They deal with politics, and, if not with wine alone, with the free social intercourse for which wine stands. Occasionally, an abstract question arises for Bismarck to settle, as, in a conversation with Bluntschli (April, 1868), where he maintains "that nations bear a resemblance to Nature. Some are masculine [*e. g.*, the Germans], others are feminine [*e. g.*, the Slavs and Celts], etc." But the staple of his talk is either some practical matter of statecraft or the good story which comes to his lips whenever he is not out of humor. Herr von Poschinger has been candid. He gives the celebrated scene with Thiers and Jules Favre in all its brutality. "I will hear nothing more about it: bring an interpreter with you to-morrow; I will not speak French any more!" Nor does he try to cloak the garrulity of Bismarck when out of office. He reveals few fresh traits, but illustrates strikingly those with which the world is familiar. He shows Bismarck masterful, but spontaneous and devoted to the glory of his race; an unflinching statesman, but also a hearty German 'squire.

Prehistoric Implements. By Warren K. Moorehead [assisted by nine editors]. Cincinnati: Robert Clarke Co. 1900. Pp. 431.

Considerably above the average "treadmill" or "curio-archæology," Mr. Moorehead's 'Prehistoric Implements' must after all be classed with these sciolisms. It certainly is in no wise scientific, though here and there in its amplitude the shrewdness of field experience has welcome utterance. Hasty, uncoördinated, inadequate; unfulfilled even in its scrambling "plan" (if it may fairly be said to have one); of ignominious English and execrable proofreading—it is a painful example of the confidence with which too many books are made. Not one of its fourteen "sections" is adequate; and those on Ohio, California, and the Southwest are at least incompetent. A grisly table of errata covers three pages, but does not seine more than a tithe of the misprints—and is itself populous with blunders. "Squire" and "Squeir" (for Squier), "Lewis and Clarke," Bandilier," "Grinell," "J. B. Brower" and "Mr. Bower" (J. V. Brower), "Stewart" and "Stuart" Culin indiscriminately, "Metatte," "archæology" half the time with the ligature and half the time without, and on occasion "archaelogy"—these are fairly indicative of the orthographies here rife.

Without going into esoteric details, which could hardly be handled within our space, a reasonable measure of the scientific stature of the book may be had on p. 193:

"The Spaniards under the adventurer De Soto experienced this [the violence of Indian arrows] to their sorrow. Their armor was pierced by these small points. . . . . At the battle of Manilla [*sic*] two hundred Spaniards were killed; of the remaining living one hundred and fifty received seven hundred wounds. Cabeca de Vaca, a Spanish writer, who accompanied this unfortunate expedition, tells us," etc.

Perhaps for "De Soto" we should read "Dewey"—the former died some centuries too soon for "the battle of Manilla"; and "Cabeca" de Vaca accompanied "Cousin George" quite as far as he did De Soto. Or possibly Mr. Moorehead refers to De Soto's battle of Mauvila (Mobile). Therein and thereby eighty-two Spaniards perished, according to the roseate Garcilaso de la Vega, upon rumor of whom the text seems to depend; and the wounds that needed a surgeon were "mil, setecientas, setenta y tantas." Herrera says the slain and mortally wounded were eighty-three. Both explicitly explain the method of this mortality. Seeing the Spaniards otherwise "bien armados," the Indians aimed at their uncovered eyes and mouths; and there the execution was done. Deliberate purpose could hardly have surpassed the quantity and quality of the blunderings in these seven lines of "history." Of errors nearer home, an endorsement of the rather notorious "Stone Idols of New Mexico," and an unwinking attribution of tobacco to prehistoric California and the continent in general, are fairly exemplary. The editorial "puff" in the body of the book (p. 175) for one of the advertisers in its after-leaves, who has a collection to sell, is merely a matter of taste.

More than 600 illustrations (on the average fairly satisfactory) picture some 3,000 specimens. Many of these are rare and choice; and there are enough of them to be of summary value if they were adequately correlated, defined, and identified.

Our Forests and Woodlands. By John Nisbet. London: J. M. Dent & Co.; New York: Macmillan. 1900.

To the rapidly increasing number of those who take an interest in trees and in tree

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culture, this book by Dr. Nisbet, on the forests and woodlands of England, will offer attractive reading. The author's subject is forestry for profit. He remarks upon the apathy prevailing in England toward tree culture as a means of gain, and asserts that, if properly administered, the forest resources of the British Isles would suffice to supply the enormous timber demand now satisfied by heavy importations. After reviewing in a very interesting manner the history of British forests and forestry laws, Dr. Nisbet discusses the most important British trees in view of their adaptability for profitable cultivation. A familiar knowledge of the habits and demands of each species enables the author to make many valuable practical suggestions. For example, the custom prevailing in England of growing oaks in the open is criticised, since the crooked parts once required in shipbuilding and secured by this manner of growth, are no longer in demand. In these days of iron and steel vessels, oak timber commanding the highest price consists of long, straight trunks, which are obtained by growing the trees in a close order.

The book is illustrated by a generous number of excellent half-tone and photogravure plates. As a non-technical work on British forestry conducted for profit, it cannot but furnish very interesting reading for a large circle of American tree-lovers. The quality of Dr. Nisbet's style will commend itself to "the gentle reader."

BOOKS OF THE WEEK.

Barry, Fanny. Soap-Bubble Stories for Children. James Pott & Co. $1.
Barwick, G. F. Pocket Dictionary of the Spanish and English Languages. London: Eyre & Spottiswoode.
Boden, G. H., and D'Almeida, W. B. Wonder Stories from Herodotus. Harpers.
Boyle, Virginia Frazer. Devil Tales. Harpers. $1.50.
Bradford, A. H. The Return to Christ. Dodd, Mead & Co. 75 cents.
Brandon, E. E. Dumas's Le Comte de Monte-Cristo. H. Holt & Co. 75 cents.
Brooks, Geraldine. Dames and Daughters of Colonial Days. Thomas Y. Crowell & Co. $1.50.
Byington, E. H. The Puritan in England and New England. New ed. Boston: Little, Brown & Co. $2.
Byrn, E. W. The Progress of Invention in the Nineteenth Century. Munn & Co. $3.
Chesnutt, Charles W. The House behind the Cedars. Houghton, Mifflin & Co.
Child, F. S. Friend or Foe. Houghton, Mifflin & Co. $1.50.
Church, A. J. Helmet and Spear. Macmillan. $1.75.
Churchill, Winston S. Ian Hamilton's March. Longmans, Green & Co. $1.50.
Commerce and Christianity. London: Swan Sonnenschein & Co.; New York: Macmillan. $1.50.
Corbin, M. O., and Going, C. B. Urchins of the Sea. Longmans, Green & Co. $1.25.
Cox, Charlotte Crisman. Ione. Boston: Eastern Publishing Co. $1.
Danvers, F. C. Letters Received by the East India Company. 4 vols. London: Sampson Low, Marston & Co.
Dobson, Austin. Henry Fielding. New ed. Dodd, Mead & Co. $1.25.
Dole, Charles F. The Religion of a Gentleman. Thomas Y. Crowell & Co. $1.
Dorr, Julia C. R. Afterglow: Later Poems. Scribners. $1.25.
Drake, S. A. Myths and Fables of To-day. Boston: Lee & Shepard. $1.50.
Drysdale, William. Helps for Ambitious Girls. Thomas Y. Crowell & Co. $1.50.
Du Bois, Patterson. Beckonings from Little Hands. Dodd, Mead & Co. 75 cents.
Dunne, F. P. Mr. Dooley's Philosophy. R. H. Russell.
Ewell, Alice M. A White Guard to Satan. Houghton, Mifflin & Co. $1.25.
Fields, Mrs. Orpheus: A Masque. Houghton, Mifflin & Co. $1.
Fitzpatrick, H. L. Golf Don'ts. Doubleday, Page & Co. $1.
Ford, P. L. Wanted—A Matchmaker. Dodd, Mead & Co. $2.
Gaskell, Elizabeth Cleghorn. Cranford. [Temple Classics.] London: J. M. Dent & Co.; New York: Macmillan. 50 cents.
Gordy, J. P. A History of Political Parties in the United States Vol. I. New ed. H. Holt & Co.
Haeckel, Ernst. The Riddle of the Universe. Harpers. $1.50.
Harland, Marion, and Terhune, A. P. Dr. Dale. Dodd, Mead & Co. $1.50.
Harraden, Beatrice. Ships that Pass in the Night. New ill. ed. Dodd, Mead & Co. $1.50.
Historical Atlas of Modern Europe, Part XXVII. Henry Frowde. 3s. 6d.
Holcombe, Chester. The Real Chinese Question. Dodd, Mead & Co. $1.50.
Hornung, E. W. Peccavi. Scribners. $1.
Hyne, Cutcliffe. The Filibusters. Frederick A. Stokes Co. $1.50.
James, Henry. A Little Tour in France. New ed. Houghton, Mifflin & Co. $3.
Johnson, B. F. Physical Culture; Primary Book. Richmond: B. F. Johnson Pub. Co. 25 cents.
Judson, F. N. The Law and Practice of Taxation in Missouri. Columbia (Mo.): E. W. Stephens.
Keeler, Charles. Idyls of El Dorado. San Francisco: A. M. Robertson. $1.25.
Kilbourn, J. K. Faiths of Famous Men. Philadelphia: Henry T. Coates & Co. $2.
Le Gallienne, Richard. Sleeping Beauty and Other Prose Fancies. John Lane. $1.50.
Lewis, E. S. Dumas's La Tulipe Noire. H. Holt & Co. 70 cents.
Lloyd, J. U. Stringtown on the Pike. Dodd, Mead & Co. $1.50.
Magee, Knox. With Ring of Shield. R. F. Fenno & Co. $1.50.
May, Sophie. Jimmy, Lucy, and All. Boston: Lee & Shepard. 75 cents.
Merryweather, F. S. Bibliomania in the Middle Ages. Meyer Bros. & Co.
Moore, C. L. Ghost of Rosalys. Philadelphia: C. L. Moore. $1.
Murray, J. A. H. A New English Dictionary on Historical Principles. Input—Invalid. Henry Frowde. $1.25
Neilson, George. John Barbour: Poet and Translator. London: Kegan Paul, Trench, Trübner & Co. 1s. 6d.
Newman, J. H. The Church of the Fathers. John Lane. $1.25.
Norton, C. P. Handbook of the Law of Bills and Notes. New ed. St. Paul: West Pub. Co.; New York: J. R. Shipley & Co. $3.75.
Paine, Albert Bigelow. The Bread Line. Century Co. $1.25.
Powell, L. P. Historic Towns of the Southern States. G. P. Putnam's Sons. $3.50.
Priuli-Bon, The Contessa. Sodoma. [Great Masters in Painting and Sculpture.] London: George Bell & Sons; New York: Macmillan. $1.75.
Raleigh, Walter. Milton. G. P. Putnam's Sons.
Roberts, Charles G. D. The Heart of the Ancient Wood. Silver, Burdett & Co. $1.50.
Robins, Edward. 2 vols.: Twelve Great Actors; Twelve Great Actresses. G. P. Putnam's Sons. $5.
"Rosicrucius." Evolution of Immortality. Eulian Pub. Co.
Rostand, Edmond. L'Aiglon. Translated by L. N. Parker. R. H. Russell.
Seton-Thompson, Grace G. A Woman Tenderfoot. Doubleday, Page & Co. $2.
Sidney, Margaret. The Adventures of Joel Pepper. Boston: Lothrop Pub. Co. $1.50.
Singleton, Esther. Wonders of Nature as Seen and Described by Famous Writers. Dodd, Mead & Co. $2.
Sowle, Henrietta. I Go a-Marketing. Boston: Little, Brown & Co. $1.50.
Stockton, Frank R. A Bicycle of Cathay. Harpers. $1.50.
Super, O. B. Histoire de France. Tirée de Ducoudray. H. Holt & Co. 75 cents.
The Century Classics: (1) The Essays of Francis Bacon; (2) Defoe, Daniel. A Journal of the Plague Year; (3) Bunyan, John. The Pilgrim's Progress; (4) Goldsmith, Oliver. The Vicar of Wakefield; (5) Kinglake, A. W. Eothen; (6) Poems of Robert Herrick. Century Co.
The Collected Poems of T. E. Brown. Macmillan. $2.
The Lover's Library: (1) The Love Poems of Shelley; (2) The Love Poems of Browning; (3) The Silence of Love, by Edmond Holmes. John Lane. 50 cents each.
The Temple Dickens. 40 vols. London: J. M. Dent & Co.; New York: Doubleday & McClure Co.
Thompson, Maurice. My Winter Garden. Century Co. $1.50.
Upton, Florence K., and Bertha. The Golliwogg's Polar Adventures. Longmans, Green & Co. $2.
Vasari, Giorgio. The Lives of the Painters, Sculptors, and Architects. Vol. I. London: J. M. Dent & Co.; New York: Macmillan. 50 cents.
Vivian, T. J. Seven Smiles and a Few Fibs. R. F. Fenno & Co. $1.
Ward, Mrs. Humphry. Eleanor. Harpers. $1.50.
Welsh, Herbert. The Other Man's Country. Philadelphia: J. B. Lippincott Co.
Whiteing, Richard. Paris of To-day. Century Co. $5.
Wiggin, Kate Douglas. 2 vols. (1) Penelope's English Experiences; (2) Penelope's Progress: Scotland. New ed. Houghton, Mifflin & Co. $4.
Wilkins, W. H. The Love of an Uncrowned Queen, Sophie Dorothea, Consort of George I., and her Correspondence with Philip Christopher Count Königsmarck. 2 vols. Herbert S. Stone & Co.
Wylie, Laura J. The Sir Roger de Coverley Papers from the Spectator. (English Classics: Star Series). Globe School Book Co.

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